

# THE GREAT CHRONICLE



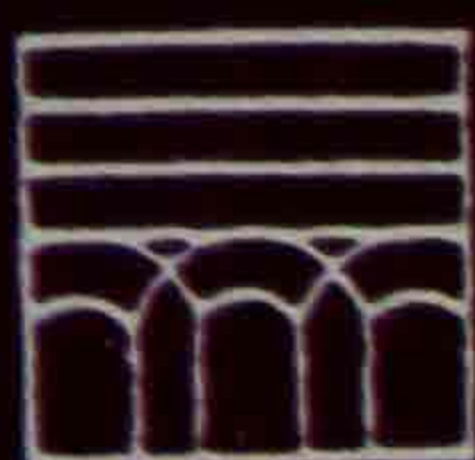
THE STATE BUDDHA SĀSANA COUNCIL'S VERSION  
**VOLUME THREE**

THE MOST VENERABLE MINGUN SAYADAW  
**BHADDANTA VICITTASĀRĀBHIVAMSA**

TIPITAKADHARA DHAMMABHAṄḌĀGĀRIKA  
AGGA MAHĀPAṇḌITA  
ABHIDHAJA MAHĀRAṬṬHAGURU  
ABHIDHAJA AGGAMAHA SADDHAMMAJOTIKA

TRANSLATED INTO ENGLISH  
BY

**U KO LAY**



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*Sādhū! Sādhū! Sādhū!*



# THE GREAT CHRONICLE OF BUDDHAS

THE STATE BUDDHA SĀSANA COUNCIL'S VERSION

## VOLUME THREE

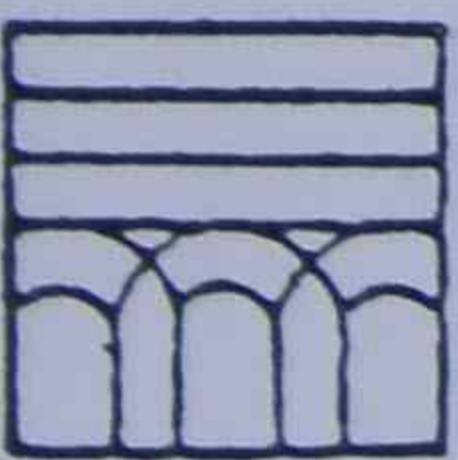
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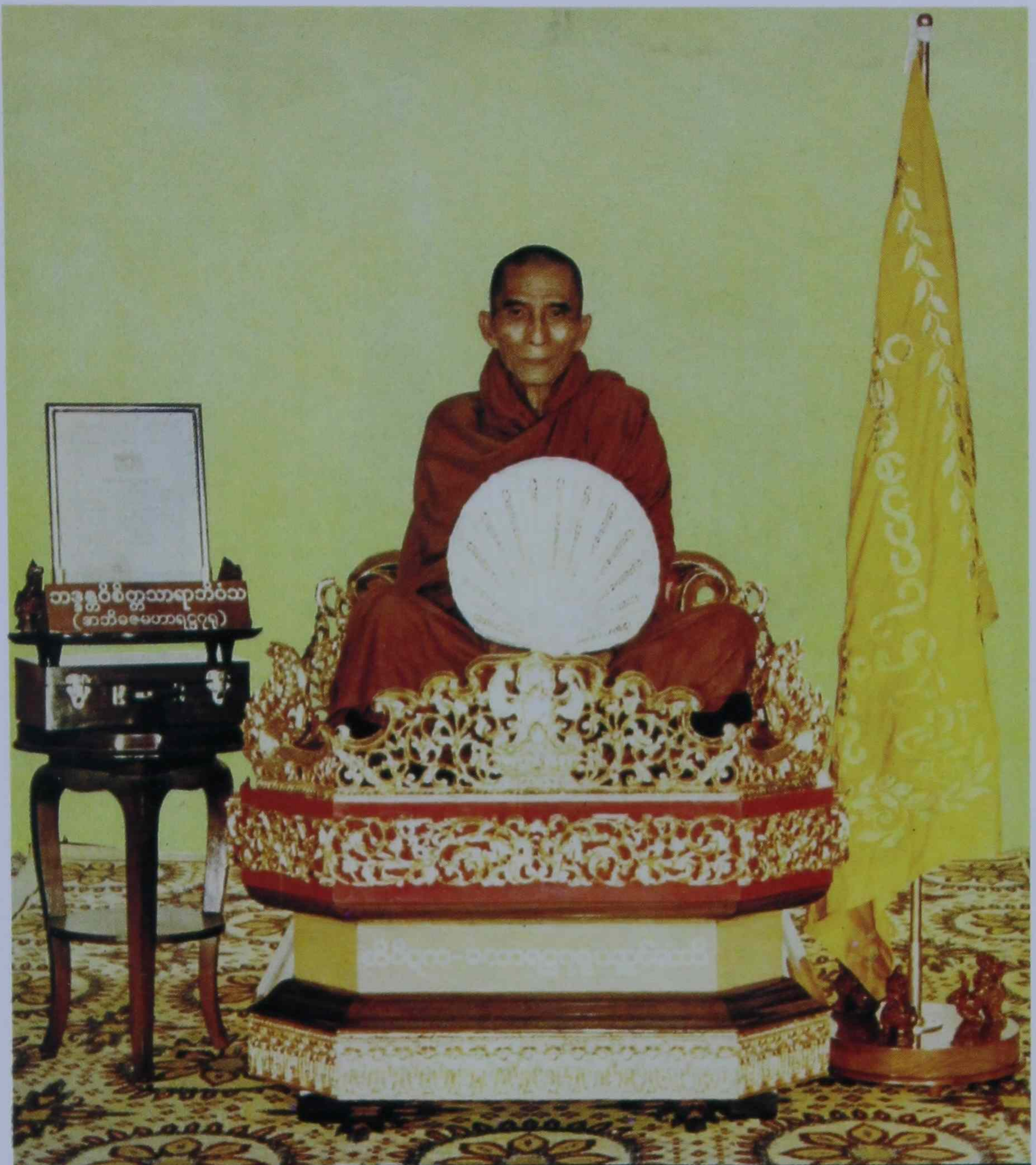
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*Sādhu! Sādhu! Sādhu!*





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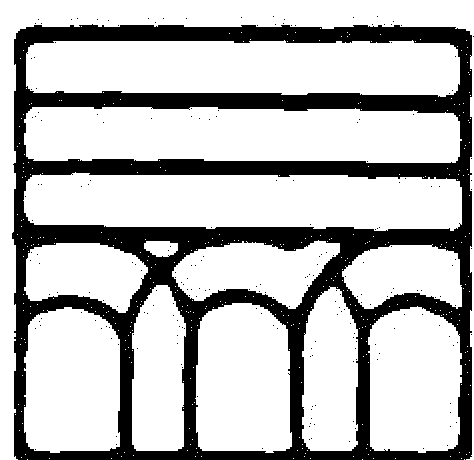
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## PREFACE

### Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-enlightened

This book forms the English rendering of Volume three of the Great Chronicle of Buddhas, the State Buddha Council's version, by the Most Venerable Mingun Sayadaw, Bhaddanta Vicittasarabhivamsa, Tipitakadhara Dhammabhandagarika, Agga Mahapandita, Abhidhaja Maharatthaguru, Abhidhaja Saddhammajotika.

The Author started dealing with the subject of the Buddha Ratana, the Jewel of the Buddha, in volume Two of his work; this is continued in this volume and in the fourth and the first half of the fifth volume.

This book consists of twelve chapters, from chapter sixteen to chapter twenty-seven. Chapter sixteen opens with an account of the arrival of two wandering ascetics, Upatissa and Kolita, future Chief Disciples, at the feet of the Fully Self-Enlightened One. It describes the attainment of Arahatsip by the Venerables Moggallana and Sariputta, the differences in the speed of practice and attainments between the two Chief Disciples, the single occasion of *Savaka Sannipata* and the two forms of *Patimokkha*. It concludes with accounts of King Suddhodana sending his ministers to invite the Buddha to the Royal City of Kapilavatthu; of Minister Kaludayi, one of the Buddha's birthmates, delivering the royal father's message by reciting sixty verses.

Chapter seventeen gives an account of the Tathagata's journey to Kapilavatthu accompanied by twenty thousand Arahats. It then deals with the Tathagata's display of the Twin Miracle to subdue the royal relatives' pride of high birth and how all the members of the royal family paid homage to the Tathagata when the royal father King Suddhodana himself could not but pay homage to the Tathagata after watching the strange spectacle of the Twin Miracle. It goes on to

describe the creation of a Jeweled Walk in the sky from which the Tathagata delivered discourses to his royal relatives. It was then that the Chief Disciple the Venerable Sariputta accompanied by five hundred Arahats arrived from Rajagaha; the Tathagata was at that time expounding his own attributes while walking to and from on the Jeweled Walk. While paying his respects to the Tathagata, the Venerable Sariputta made a request for an exposition of the Buddhavamsa.

Chapter eighteen recounts what happened after the Tathagata descended from the Jeweled Walk up in the sky. As all the members of the royal family assembled before the Tathagata, showers of lotus-leaf rain, *pokkharavasa* rain fell heavily. But the next morning, because the members of the royal family failed to invite the Tathagata to the morning meal, the Tathagata accompanied by twenty thousand Arahats entered Kapilavatthu for alms-round.

King Suddhodana was shocked and agitated when he heard from his daughter-in-law, Queen Yasodaya, that the Tathagata was going round the royal city for alms-food in the company of twenty thousand Arahats. He at once left the palace and went after his Exalted son whom he beseeched to allow him offer meals for the Sangha from that day onwards. The Tathagata explained to the king that the practice of receiving alms from door to door had always been the means of livelihood of all Buddhas.

Chapter eighteen goes on to describe how the Tathagata daily visited the palace for meals and how the royal father became *Sotapanna* and then an *Anagami* at the conclusion of discourse given by the Tathagata after each meal at the palace. It also described how the Tathagata went to see Queen Yasodaya in her chamber accompanied by his father and the two Chief Disciples. It was a very touching scene, this meeting for the first time of the Tathagata and Queen Yasodaya after his renunciation of the world. King Suddhodana addressed the Bhagava praising the wonderful and extraordinary virtues of loyalty and dignity on the part of Yasodaya during the Tathagata's long absence. It was then that the Tathagata recounted the story of *Candakinnari* which brought to light the faithfulness and virtues of the queen even when she was born a *Kinnari* in a past existence.



Chapter eighteen concludes with the account of ordination of Buddha's younger brother Prince Nanda and initiation of son Rahula to novicehood.

Chapter nineteen gives an account of the Tathagata's return from Kapilavatthu to Rajagaha and how, while he was breaking the journey at the Anupiya Mango Grove, he was presented by his royal father King Suddhodana with one thousand princes of the royal families to be ordained and to attend upon the Buddha. It also describes the ordination of the six princes who were not included in the first batch of one thousand princes but who later joined them. In conclusion, it gives a list of rains-retreats observed by the Buddha in serial order.

Chapter Twenty opens with an account of how the six princes excepting Ananda and Devadatta achieved the highest supramundane achievements. Venerable Bhaddiya became a *Tevijja Arahant* first, followed by the Venerable Anuruddha and Venerables Bhagu and Kimila. The Venerable Ananda became a stream-winner, gaining only *Sotipattiphalā* at that time. The Venerable Devadatta failed to become an *Ariya* and remained only an ordinary *putthujjana* bhikkhu but one endowed with eight mundane Jhanic attainments.

This chapter continues to describe how the Tathagata preached his son novice Rahula quite a number of discourses, the most important of which is the *Ambalatthikā Rahulovāda Sutta*. It gives an account also of the wealthy man Anathapindika of Savatthi, who heard of the appearance of Buddha in the world for the first time when he visited his brother-in-law, the wealthy man of Rajagaha. After his meeting with Buddha, he invited the Tathagata to visit his town of Savatthi. On the Buddha's acceptance of his supplication, he went back to Savatthi to make necessary arrangements. The rest of the chapter is made up of accounts of the selection and purchase of the Jetavana monastery donated by the wealthy man Anathapindika, the pomp and grandeur of Anathapindika's grand reception ceremony, donation of the Jetavana monastery to the Sangha from the four directions and discourses which led Bhikkhu Nanda to Arahantship.

Chapter twenty-one deals first with the story of Sumana the flower-seller of Rajagaha. In connection with Sumana's offer of flowers

with full devotional faith in him, the Buddha exhorted the citizens the nature of faultless and wholesome act which is worth acting, for which the doer has no bitter regret but only joy and gladness. We also find in this chapter the account of assistance given by the Buddha in removing the wrong views of one thousand hermits, headed by Aggidatta, former court Brahmin of King Kosala and also the story of Naked ascetic Jambuka whose misdeeds of the past made him suffer for fifty five years and of his final emancipation.

Chapter twenty two opens with a description of the founding of Vesali, how it grew into a thriving and prosperous city like its contemporaries of Rajagaha and Savatthi and how it eventually fell victim to disasters such as drought, poor harvest, shortage of food, famine, etc. It goes on to tell the story of how the Buddha gave protection and peace to the city by teaching Ratana sutta, how the Venerable Ananda was asked by the Buddha to take preventive measures by going round between the three walls of the city, reciting Ratana Sutta rhythmically, with correct intonation, pronunciation, accent and punctuation. This chapter deals extensively with fundamental principle of administering *paritta* recitation, giving notes on failure and success of one who administers *paritta* recitation, on failure and success of who listens to *paritta* recitation together with an account of *parittas* that possess unique powers.

Chapter twenty-two also gives an account of the life of the Bodhisatta Brahmin Sankha, richman's son Uggasena, the acrobat, and most important of all the account of the war between the Sakyans of Kapilavatthu, and the Sakyans of Koliya over dispute about sharing of Rohinini river water. This was the occasion when the Buddha advised the royalties of the two countries to abandon their armed hostilities by giving many discourses on end of strife.

Chapter twenty-two continues to describe how, after peace was restored, the Sakyan families presented the Buddha with two hundred and fifty princes to attend upon him after being ordained as bhikkhus, how they were unhappy at first leading the life of bhikkhus, how the Buddha taught them *Kunala Jataka* and how they finally attained arahatship. This chapter concludes with an account of how the Buddha taught the *Maha Samaya Sutta* and *Sammaparibbajaniya Sutta* etc. at



a gathering of devas and brahmas, how the devas and brahmas who achieved emancipation thereby, held *Maha Samaya Sutta* in high esteem.

Chapter twenty-three gives an account of the fifth rains-residence which the Tathagata spent at Vesali after paying a short visit to Kapilavatthu where he helped his ageing old royal father attain Arahatship just before he made his *parinibbana*. This chapter records the circumstances under which women were permitted to enter the Buddha's order as bhikkhunis at the fervent request of step-mother Mahapajapati and through eloquent pleadings of the lovable Venerable Ananda. The last portion of the chapter is made up with the account of the Buddha's victory over the wandering ascetic Saccaka as detailed in the *Maha Saccaka Sutta*.

Chapter twenty-four gives a description of the Buddha's sixth vassa at Mount Makula and his sojourn at Veluvana monastery of Rajagaha after the lent. We find here the open challenge made by the Sectarian teachers, namely, Purana Kassapa, Makkhali Gosala, Ajita Kesa-kambala, Pakudha Kaccayana, Nigantha Nataputta and Sancaya Belatthaputta. The challenge was taken up by the Venerable Pindola at the instance of the Venerable Maha Moggallana. The Venerable Pindola took down the sandal-wood bowl of the richman of Rajagaha placed at the top of a bamboo pole sixty cubits high. The richman had offered it to anyone who claimed himself to be an Arahats able to make his passage in the sky by means of supernatural powers. None of the Sectarials who had claimed to be Arahats was able to avail themselves of the offer.

The concluding portions of this chapter deals with the Buddha's journey to Savatthi where at the Kandamba white mango tree, the Sectarials were utterly destroyed by the Buddha's display of feats of miracles consisting of Twin Miracle, of issuance of fire and water, miracle of unveiling of the universe and display of iridescence in six colours, while he was walking to and fro on the Jeweled Walk in the sky. After the display of miracles, the Buddha ascended to Tavatimsa to spend the seventh vassa there to teach the *Abhidhamma*.

Chapter twenty-five describes how the Buddha spent his vassa in Tavatimsa, how he preached the *Abhidhamma* there, how he maintained himself on alms food presented by devas at the Anotatta lake, how he had left a created Buddha to continue on teaching the *Abhidhamma* in his absence, how he recounted what he had taught the devas of Tavatimsa to the Chief Disciple Sariputta, how Sariputta in turn taught the *Abhidhamma* to his five hundred bhikkhu followers who had been bats in a previous existence, how the Tathagata, after the rains-retreat, descended to earth at the town of Sankassa where he was welcomed and paid homage by a huge crowd of devotees headed by the Venerable Sariputta who had travelled from Savatthi to Sankassa, and how the Tathagata brought out the attributes of his first Chief Disciple by teaching *Sariputta Sutta* and *Parosahassa Jataka*.

The chapter goes on to tell the story of Cincamanavika who, at the instance of heretical sectarians, made malicious, slanderous charge against the Buddha. She made foul accusations in front of a huge audience and Sakka had to come down to solve the problem. As a consequence of her great misdeed, Cincamanavika was swallowed up by a fissure appearing in the earth. The Buddha then taught the *Maha Paduma Jataka* to show that Cincamanavika had made false accusation against the Buddha in a previous existence too.

The chapter concludes with the account of a female wandering ascetic Sundari, a good looking heretic woman employed by sectarians outside the teaching in their attempt to slander the Buddha again. Their plot which was more heinous than the previous one led to the death of Sundari and total destruction of heretics in Savatthi.

Chapter twenty-six gives an account of the eighth vassa kept by the Tathagata at the town of Susumaragira. It opens with the story of the wealthy man Nakulapitu and his wife Nakulamatu, who had been the Tathagata's parents or aunts and uncles in numerous past existences. It goes on to give the story of Prince Bodhi in delivering which the Buddha touched upon various Dhamma points which will be of interest to yogis actually engaged in practice. Prince Bodhi wanted to know how long it would take for the attainment of Fruitional stage of Arahathship for one who had the Tathagata as his teacher. In answer,



the Buddha explained five elements of effort, *Padhaniyanga*, required of those who practise meditation and the four modes of *Saddha* forming a constituent of *Padhaniyanga*.

The chapter concludes with the account of pain in the stomach suffered by the Venerable Maha Moggallana, of how the Maha Thera found out the cause of his pain, how he exhorted the Mara who was the culprit to stop giving trouble to the disciples of the Buddha and an account of the Buddha's three visits to Sri Lanka.

Chapter twenty-seven deals with the ninth vassa spent by the Tathagata at Kosambi where he accepted the offering of three monasteries made by the three wealthy men of the town. It includes stories of richman Ghosaka, whose own malice brought about his own ruin, and of the family of Brahmin Magandhi whose young daughter Magandhi harboured resentment on the Tathagata for refusing to accept her as his cohort.

The main interest in this chapter lies in the account of quarrelsome bhikkhus of Kosambi who could not be pacified by the exhortations of the Tathagata. When his attempts at pacification bore no fruit, the Tathagata left all alone to the seclusion of the village of Balakalonaka, declaring, "one should strive, single handed after Ultimate Goal, like a bull elephant of Matinga breed which roams the forest all alone."

Since the inception of the project to translate the six volumes in eight books of the Great Chronicle of Buddhas, I have been ably assisted by U Tin Lwin, formerly Professor of Pali, Department of Oriental Studies of the Yangon and Mandalay Universities. Together we have edited and published the first two volumes or three books of the Sayadaw's works. Since March 1994, after bringing out the second volume in English, we have decided to work separately, each one taking the responsibility of editing separate books of the remaining volumes. This new arrangement was agreed upon between us hoping to hasten the completion of the whole project. Thus I have made use of the translation manuscript of volume three by U Khin Maung Gyi and have edited and prepared it ready for publication. U Tin Lwin is

engaged likewise attending to editing the translation manuscript of volume four by U Aye Maung.

This book will be presented to the Nine Ovadacariya Sayadaws of Mingun on the first waning moon of the second Waso, the 31<sup>st</sup> of July 1996 as a meritorious deed of Dhamma Dana in memory of our revered Mingun Sayadaw, the most Venerable Bhaddanta Vicittasarabhivamsa

**U Ko Lay,**

**Dated, Yangon,**

**The ninth waning moon of Kasone 1358 M.E.  
10<sup>th</sup> May 1996.**



**THE GREAT CHRONICLE OF BUDDHAS**  
**THE STATE BUDDHA SASANA COUNCIL'S VERSION**

**VOLUME THREE**

**THE CHRONICLE OF BUDDHA GOTAMA**

*Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa*

**THE JEWEL OF THE BUDDHA**

**CHAPTER SIXTEEN**

**THE ARRIVAL OF TWO WANDERING ASCETICS,  
UPATISSA AND KOLITA, (FUTURE CHIEF DISCIPLES),  
AT THE FEET OF THE FULLY SELF-ENLIGHTENED.**

[Having heard the news of the arrival of the Buddha at Rājagaha King Suddhodana sent a number of ministers, each accompanied by one thousand attendants, to invite the Buddha to his Royal City. This event took place at thousand or about the waning moon of *Phussa* (Pyatho). (It will be noted that) if we treat this episode as the starting point of this chapter, it will not be easy for the inclusion of the story of the two Chief disciples<sup>1</sup> hereafter; hence the exposition of the relevant account of the two Chief disciples in abridged form is given here by way of introduction.]:

The time was about the first waxing moon of *Māgha* (Tabodwe) when the Buddha had been in Rājagaha for about half a month. At that time the great teacher of the wandering ascetics, Sanjaya, was residing at Rājagaha with two hundred and fifty followers. During that period the

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<sup>1</sup>The biographies of Venerables Sāriputta and Mahā Moggalana will be mentioned in the chapter on the Jewel of the Sangha.

wandering ascetic Upatissa, the future Chief Disciple Venerable Sariputta and wandering ascetic Kolita, the future Chief Disciple Venerable Mahā Moggallana happened to be undergoing training in the ascetic practices under the great teacher Sanjaya.

The two ascetics, Upatissa and Kolita, who were childhood friends, found out, on completion of the course of training within two or three days, that the ascetic teacher's doctrine did not contain any element whatsoever of Deathless Nibbāna.

"My friend, this ascetic teacher's doctrine is fruitless; it is without essence; we will make solemn vow that, from now on the one who realises first the Deathless Nibbana should tell about it to the other who is still after it".

On that day of about the first waxing moon of *Phagguna*(Tabaung), Venerable Assaji, one of the Pancavaggis, after rearranging his robe and taking an alms bowl and upper robe, set out for Rajagaha to receive alms-food. His deportment was dignified and inspired confidence, whether in going forward or back, looking forward or side-way, with eyes cast down confining the range of vision to a radius of four hands' lengths.

When ascetic Upatissa, the future Sariputta, saw Venerable Assaji entering Rajagaha deporting himself with dignity and grace, he thought to himself:

"I am certain this bhikkhu must be one of those in the world who have attained the *Arahatta-maggaphala*. It might be well to approach him and ask: "Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?" But then he continued to consider thus:

"This is not the proper time to ask this bhikkhu; he is on his alms-round in the city. We two friends have so desired the Deathless State of Nibbana, having deduced that "If there is death, there must also be the State of Deathlessness". For me who has been seeking to realize this inferred objective of Nibbana, it would be well to dog the footsteps of this monk".

Accordingly he followed closely behind the Venerable Assaji.

*Ṭi=Ni*



When Assaji had finished his alms-round, Upatissa sensed his desire to take a seat for his meal. He therefore laid out a short-legged stool he had carried all along the way and offered some water from his jug when the Thera had had his meal. Having thus fulfilled the duties that a pupil would do to a teacher, he entered into courteous, cordial conversation with the Thera and said:

"Friend, your faculties are fully clear and serene; your complexion is clear and bright and unblemished. Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?"

Venerable Assaji replied, "Friend, I have gone forth under the Perfectly-Self Enlightened Buddha, a scion of the unbroken Sakya dynasty, who renounced the world and became a recluse. He is my teacher; I am the one who accepted his teaching." Upatissa then asked, "Friend, What does your teacher Buddha profess? What does he teach?"

Venerable Assaji contemplated: "These wandering ascetics hold views which are antagonistic to the *Sasana*; and I must show this wandering ascetic Upatissa clearly the deep and subtle nature of the teaching" and gave this reply. "Friend, I am but a junior member of the Order, having come into the *Sasana* quite recently. I will not be able to explain the Dhamma extensively; I will be able to tell you its essential meaning only in brief."

The wandering ascetic Upatissa, the future Sariputta thought of informing Venerable Assaji, "I am Upatissa, a wandering ascetic and an intellectual; please teach me to the best of your ability either little or in extension. It is my responsibility to try and understand your discourse by extending it in a hundred or thousand ways," but said only:

"So, be it, friend. Please teach me a little or much; (and in doing so) please preach me only the essential meaning. I wish to listen only to the essential meaning for what avails it me if you teach many matters of letters, versification and such others?"

Thereupon, the Venerable Assaji, taught the Dhamma which is complete with the essential meaning of the Four Noble Truths:

$\bar{T}i = Ni$

*Ye dhammā hetuppabbhavā,  
 Tesāṃ hetuṃ Tathāgato āha;  
 Tesañca yo nirodho,  
 Evaṃ vādi Mahāsamano.*

"Friend, the five-fold aggregate otherwise known as the Truth of Suffering (*Dukkha Sacca*) owe their origin to craving (*tanha*) or the Truth of origin of suffering (*Samudaya Sacca*). Our Teacher, the Enlightened One has told the truth of Suffering (*Dukka Sacca*) and the Truth of origin of Dukkha (*Samudaya Sacca*). He has also taught the Truth of Cessation of Dukkha (*Nirodha Sacca*) and the Truth of the Path leading to the Cessation of Dukkha (*Magga Sacca*). Such is the pure doctrine held by the Great Samana, our Master who expounds these Four Noble Truths in analytical detail.

After hearing the first half of the above discourse, the wanderer Upatissa attained the Fruition stage of *Sotapanna*; he finished hearing the remaining half of the discourse when he had already become a *Sotapanna*.

The future Sariputta then said:

*Eseva dhammo yadi tāvadeva,  
 paccavyatha padamasokaṃ;  
 aditthaṃ abbatātaṃ,  
 bahukehi kappanahutehi.*

"This is the very teaching, the Truth we, the two friends, have been searching for, even though it has enabled me to attain personally and realise only the Fruition of the First Path. (*Sotapattiphala*). You, Venerable Sir, have attained and realised the State where there is no sorrow, the Nibbana, Because we have not seen this Truth, the Nibbana, we have suffered a great loss, wasting innumerable world cycles.

After saying thus, it occurred to the wanderer Upatissa that there should be some things more special in this superamundane matter, even before he had achieved the higher stages of it. He therefore requested the Venerable Assaji thus: "Let things stand where they are for the time being; do not continue to teach the higher stages of the doctrine. Let



me beseech you to tell me where our teacher, the Enlightened One, is now residing. "Friend, the Tathagata has been residing at the Veluvana Monastery", replied the Venerable Assaji. Thereupon, the Wanderer Upatissa said, "If so, Venerable Sir, please go ahead; I have a friend to whom I have the bounden duty to show the knowledge of the Deathless I have acquired before him. After fulfilling my promise to him, I shall follow with my friend in your wake to the presence of the Blessed One". He then respectfully made obeisance to the Thera circumambulating three times about him as a gesture of gratitude and made his way towards the residence of the Wanderers.

### Wanderer Kolita's Attainment of Sotapanna

When wanderer Kolita saw wanderer Upatissa coming even from a distance it occurred to him, "My friend's face looks entirely different from that of previous days; it seems certain that he has realised the Deathless Nibbana". So he asked wanderer Upatissa thus: "Friend, your faculty of senses is fully clear and serene; your complexion is clear, bright and unblemished. How is that, my friend? Have you acquired the knowledge of the Deathless Nibbana?" "Yes, friend, I have indeed realized Nibbana that is free from death". On being questioned by wanderer Kolita under what circumstances he had attained the Deathless Nibbana, Upatissa told him in detail what had transpired during his meeting with the Venerable Assaji and repeated the verse "*Ye dhammā hetuppabbhavā*" etc. After hearing the verse in full length, Kolita attained *Sotapattiphala* and asked "Friend, Upatissa, where is our Master, the fully Enlightened One now residing?". Upatissa replied, "Our Master Tathagata is residing at Veluvana Monastery, according to Venerable Assaji". Upon this, Kolita, (being an impulsive person) said, "If so, friend, let us go to the Tathagata right away; the Glorious Buddha, the Enlightened One is our Master, our benefactor."

**Upatissa and Kolita went to see the great teacher  
Sanjaya and his disciples**

Upatissa, the future Sariputta, who with a kindly disposition had regard for the feelings of their followers, suggested with the patience and foresight, "Friend, those two hundred and fifty wandering ascetics have been depending upon us, have always looked up to us, and have lived in the ascetic precincts, always watching our behavior and disposition; let us also inform those 250 wanderers; only if we inform them can they act as they wish!," and also as one who always had profound respects for teachers he went on to point out, "let us also acquaint our teacher Sanjaya with what we have learnt about Nibbana that is void of death; If he is intelligent and wise, he will believe us and surely go along with us to the Tathagata. On hearing the teaching by the Tathagata, he might realise the Path and Fruition through penetrative knowledge". So saying the two friends first went to the two-hundred followers and told them, "We are going to the Tathagata, the Glorious Buddha, the Enlightened One who is our Master, our benefactor".

All the two hundred and fifty disciples responded, "All of us have been living here depending solely upon you and watching your behavior and disposition. Should you decide to go to the Tathagata and practise the holy life in the presence of the Blessed One, all of us will also follow suit"

Then the two friends went to the great teacher Sanjaya and made three vain attempts to persuade him to go to the Tathagata with them. Finally the great teacher asked, "Young men, in this world, are there many who are unwise, or many who are wise?". When they replied, "Master, in this world there are many who are unwise. and few who are wise", the great teacher Sanjaya made this final remark, "Young men, if that be the case, wise men will go to the recluse Gotama, the wise, and those who are unwise will come to me, the unwise. You may go ahead; I can not, in any case, accompany you". So the two friends, accompanied by their two hundred and fifty followers made their way to Veluvana Monastery where the Blessed one was residing.

As the two friends Upatissa and Kolita led away the two hundred and fifty wandering ascetics to the Veluvana Monastery, the entire precincts of the great teacher Sanjaya became absolutely lifeless and silent. His followers had dispersed, and looking upon the silent and deserted scene, the lonely teacher Sanjaya felt so desolate that under pressure of the raging flame of grief within, boiling blood bubbled forth from his mouth.

At that time, the Tathagata was sitting in a stately manner amidst an audience (of Sanghas) and delivering a discourse. When the Tathagata saw from a distance the two ascetic friends and their 250 followers coming towards Veluvana Monastery, he drew the attention of the bhikkhus who were listening to his discourse, saying,

"Bhikkhus, yonder come Kolita and Upatissa, the two friends of boyhood; these two are destined to become the pair of Chief Disciples on my Left and Right".

The two friends and their 250 disciples approached the presence of the Blessed One bowing their heads at the feet of the Tathagata, in profound respect.

### **All of them becoming *Ehi-bhikkhus***

Having made their obeisance to the Blessed One, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! Glorious Buddha, may we have lower and higher ordinations in your presence". The Buddha stretched out his golden hand and called out (in the same way as before) thus: "*Etha Bhikkave* etc". Bhikkhus, come! receive the lower and higher ordinations you have asked for, my dear sons. The Dhamma has been well taught by me; strive to undergo noble training in its three aspects so as to bring about the end of the round of suffering". No sooner had the Buddha uttered thus than the two friends together with their two hundred and fifty disciples instantly turned into full-fledged bhikkhus like senior Theras of sixty years standing, readily dressed up and equipped with eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. The appearance of laymen vanished miraculously as they were transformed into bhikkhus: (The very utterance by the Buddha "Come



bhikkhus" meant a process for them to become established bhikkhus. There was nothing to do with the procedure in an ordination hall.)

### **Attainment of Arahatsip by 250 followers**

After they had thus become 'ehibhikkhus, the Buddha proceeded to expound an appropriate discourse in harmony with the intellectual level and disposition of the 250 followers of the two friends. (With the exception of the two Agga Savakas), these 250 bhikkhus attained Arahatsip at that one sitting.

As regards the two Chief Disciples, they had not yet become accomplished in the three higher Paths, because, of the three *Savaka Nanas*, conditions for attainment of *Agga Savaka Parami Nāṇa* surpass those of the other two namely, *Maha Savaka Parami Nāṇa* and *Pakati Savaka Parami Nāṇa* and are more extensive.

### **Venerable Maha Moggallana's Attainment of Arahatsip**

After his ordination the Venerable Maha Moggallana started to practise earnestly the holy life in a forest depending for his sustenance on a small village, called Kalavalaputta, in the country of Magada. Making a strenuous effort in his practice, walking up and down the path for full seven days, he felt tired and weak on the seventh day and sat down at the end of the path dozing, being overcome by torpor. The Tathagata roused him from the fit of torpordity with teaching and instruction and he eventually overcame it. On hearing the Buddha's instruction on the meditation on the Elements (*Dhātū Kammaṭṭhana*) he became perfected in the three higher Paths and achieved the height of the *Savaka Parami Nāṇa*.<sup>2</sup>

### **Venerable Sariputta's Attainment of Arahatsip**

Half a month (15 days) from the date of his ordination, (on the Fullmoon day of Magha), Venerable Sariputta while staying with the Buddha in the Sukarakhata cave (dug by pigs) on mount Gijjhakuta, in

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<sup>2</sup> For more particulars, reference may be made to 8- *Pacalayamāna Sutta*, 6- *vyyakata vaggā*, *Sutta nipata*, *Anguttara Nikāra*, and relevant Commentaries.

Rajagaha, heard the Tathagata's discourse on the *Vedanapariggaha Sutta* also known as *Dīghanakha Sutta* (of 3-Paribbajaka Vagga, Majjhima Pannasa, Majjhima Nikaya.) given to the Sariputta's own nephew, wanderer Diganakha. While following the discourse intently, the Venerable Sariputta practised the meditation on feeling (*vedana kamatthana*) thereby developing penetrating insight. As a result he became an Arahāt achieving the highest stage of the *Sāvaka Parami Nana*. He may be likened to one who enjoys the food laid in readiness for another person. He also penetratingly discerned the sixteen states of knowledge.

(Herein, a question might arise: why did Venerable Sariputta, possessed of great wisdom, attained Arahātship after the Venerable Maha Moggallana? The answer in brief is: The preliminary steps taken by the Venerable Sariputta, in the matter of meditation practices, were wider or greater than those of the Venerable Maha Moggallana. Here is an example: When ordinary common people contemplate travelling, they can do so quickly because they have a limited amount of kit or paraphanelia to carry whereas kings cannot set out quickly because arrangements have to be made for regiments of elephants, horse-men, charioteers, infantry etc. to accompany them on a grand scale. As the saying goes, 'It takes the cooking time of a boat load of white beans for a king to appear before his audience.'

Further explanation: Future Buddhas or *Sammā-Sambodhisatta*, Future Private Buddhas or *Pacceka Bodhisatta*, and Future Disciples of a Buddha or *Sāvaka Bodhisatta* all have, as their object of Insight meditation, the aggregate of conditioned formations or mental and physical phenomena. This aggregate which forms the object of Insight Meditation is known as *Sammasanacara* which means the practising ground for development of knowledge of impermanence, unsatisfactoriness and insubstantiality (*anicca, dukkha, anatta*). It is also called *Vipassanā Bhūmi* meaning, the aggregate of

mental and physical phenomena which form the basis of developing the Insight, *Vipassanā Nāna*.

Of these Bodhisattas,

(1) Future Bodhisatta contemplate the *anicca, dukkha, anatta*, characteristics of the internal aggregate of conditioned existence, that is to say, mental and physical phenomena occurring continuously in sentient beings, as well as of external inanimate objects that have no power of sense-perception, that exist within the compass of one hundred crores of world Universe.

(2) *Pacceka-Bodhisattas* contemplate the *anicca, dukkha, anatta*, characteristics of conditioned mental and physical phenomena occurring in oneself, of those in the continuum of sentient beings in the Majjhima region as well as of external inanimate objects that have no power of sense-perception.

(3) *Sāvaka Bodhisattas* (Future Chief Disciples, Future Great Disciples, Future Ordinary Disciples), contemplate the *anicca, dukkha anatta* characteristics of conditioned mental and physical phenomena without distinguishing as occurring in the continuum of oneself or in those of others, taking them as one whole external phenomena.

Venerable Maha Moggallana did not contemplate to the fullest extent the impermanent, unsatisfactory, insubstantial characteristics of each and every conditioned phenomenon occurring in the continuum of himself and in those of others; he selected only some of the conditioned phenomena for his contemplation. Venerable Sariputta, however in contemplating the three characteristics of conditioned phenomena developed Vipassanā Insight by being more thorough than the Venerable Moggallana, attending individually to each phenomenon.

Venerable Maha Moggallana may be likened to a person who touches the earth only with the tip of his walking stick as he walks along. He has only touched a (negligible) small area of ground leaving a greater portion untouched. This implies that in the time he utilized in contemplating the object of Insight meditation and attaining the Arahatsip after seven days, he had meditated on only a portion of the aggregate of the conditioned phenomena. Venerable Sariputta, on the



other hand, during the fifteen days before he attained the Arahattaphala, took the complete course of *Sammasana* practice reserved for the disciples (not giving attention to those reserved for the *Samāsambodhisattas* and *Paccekabodhisattas*) so that there was nothing left untouched in the matter of contemplating salient features of the conditioned phenomena. Having realized the *Arahataphala*, he perceived with dauntless confidence that, excepting the Fully Enlightened Buddhas and Pacceka Buddhas, there was no one who could rise to the intellectual level that he had systematically attained. He found none his equal.

Here is an analogy...There were two men who wanted bamboo staffs. The first man, having found a cluster of bamboos, thought it would take time to clear the bushes to get a good staff. So he cut a length of bamboo within reach of his hand, by thrusting his hand to his arm's length into the cluster of bamboos. Although this man acquired bamboo staff first, he did not get a good, straight, strong one. The second person, who also found the cluster of bamboos thought he would not get a staff of his choice unless the binding clusters and creepers were removed. He then girded his loins and with a sharp knife removed the tangled growth and then cut a straight, strong staff of his choice for himself and went off. Although this person acquired a bamboo staff later, he got a good, strong straight one. Venerable Maha Moggallana may be likened to the first person who cut and acquired a bamboo staff first, but not a good, straight strong one; Venerable Moggallana also attained the Arahatsip first but not the highest stage of the *Sāvaka Pārami Nāna*. Venerable Sariputta may be likened to the second person who patiently took pains to get later a staff that was straight and strong. Venerable Sariputtara attended patiently to his meditation work for fifteen days to earn his Arahatsip later but reaching the pinnacle of *Sāvaka Pārami Nāna*.

### Differences in the speed of practice and attainments between the two Chief Disciples

Venerable Moggallana's *paṭipadā* for the three lower Paths is of *Sukhapaṭipadādandabhiñña* type (after having removed the *nivaraṇas* easily, *Vipassanā Nānas* are tardily developed to attain the three lower

*Magga Nānas*.) His *paṭipadā* for the attainment of *Arahatamagga* is of *Dukkhapaṭipadākhippabhiñña* type (After having been able to remove the five *nivaranas* by practising strenuously and with difficulty, *Vipassanā Nānas* are developed sharply and quickly to attain the *Arahatamagga*.)

The *paṭipadā* of the Venerable Sariputta, the Supremo of Dhamma, for the three lower Paths is *Sukhapaṭipadādandhābhiñña* (the same as that of the Venerable Maha Moggallana). But his *patipada* for the attainment of *Arahatamagga* is of *Sukhapaṭipadākhippabhinna* type (After having removed the five *nivaranas* without trouble and with ease, *Vipassana Nanas* are developed sharply and quickly to attain the *Arahattamagga*).

This is the difference between the *paṭipadās* of the two Theras (Exposition on the 7th, 8th Suttas of Patipada Vagga of the Anguttara Commentary).

### The Single occasion of the Disciples' meeting (*Sannipāta*)

After delivering the discourse entitled 'Vedanāpariggaha Sutta or Dīghanakha sutta, the Buddha descended from the mount Gijjhaguta before dusk and went to the Veluvana monastery. There occurred then the great event of the Disciples' meeting, *Sannipata*, which was characterised by four features:

- (i) It was the full-moon of the month of Magha.
- (ii) The Congregation took place without any body's invitation, as a natural course of event, with the coming together of 1250 bhikkhus (made up of one thousand bhikkhus headed by the Uruvela Kassapa brothers and two hundred and fifty belonging to the two Chief Disciples' group.
- (iii) All the 1250 participants were Ehibhikkhus.
- (iv) All these participants were winners of *Chalabhinna* (Six fold Higher Knowledge).

It was at this congregation of the Disciples *Sāvaka Sannipāta* that











































































































































































































































































































































































































































































































































































































































































































































































































































**Fruitional Stage of Arahattaship** Five hundred disciples of Sariputta attained *Arahattaphala* at the conclusion of the discourse, and thirty crores of devas and men were emancipated through realization of the Four Noble Truths.

**Buddha was calumniated by a female wandering ascetic named Cincamanavika**

As stated in the preceding paragraphs, the Tathagata, after emancipating five hundred disciples of the Venerable Sāriputta and thirty crores of devas and men through realization of the Four Noble Truths, proceeded to Savatthi to take up residence at the Jetavana monastery and to resume preaching Dhamma to rational beings who came there.

It was at that time, a lowly, wily, female wandering ascetic by the name of Cincamanavika made a malicious, slanderous charge against the Buddha. The following is an account of that calumnious attack.

The number of disciples of the Tathagata increased by leaps and bounds, like a rising tide, during the first twenty years of the Dispensation, termed *Pathama Bodhi* or The First Period of Enlightenment. And the number of men, devas and brahmas who attained the Four Stages of Fruition (*Ariya bhūmi*) also increased with time; and the attributes of the Tathagata such as *Araham* spread right up to the roof of the world; the volume of offerings made to the Tathagata and the Sangha grew so much while the power of sectarians waned and the offerings made to them dwindled to a vanishing point just like the diminishing glow of fire flies as the sun rises up in the morning.

The heretics stood at road junctions and made attempts to induce or court the people to make offerings to them, saying:

"Lay devotees .... Bhikkhu Gotama is not the only one who has attained Buddhahood; we have attained Buddhahood, as well! ... Is merit gained by making offerings to the Recluse Gotama only? You can gain merit by making offerings to us as well. Therefore, you should make offerings to us also."

Their appeals were of no avail, and they, therefore, assembled for a secret meeting "to devise ways and means to calumniate Gotama, so that people might not make offerings to Recluse Gotama through lack of respect and esteem".

At that time, there lived in Savatthi, a wandering female ascetic by the name of Cincamanavika. She was so named because she was born of a moisture-laden tamarind tree; hence she was popularly known as 'damsel who takes conception in a tamarind tree, Cincamanavika'. She is said to be as pretty and gracious as a celestial maiden and her body emitted radiation that spiralled around her body.

As the discussion was in progress, a cruel, stupid sectarian put forward a plot to slander the Tathagata and bring about his destruction by employing Cincamanavika as an instrument to achieve their selfish ends. This plot was approved and accepted as an effective device for cutting off of the flow of gifts to the Recluse Gotama.

When the wandering ascetic woman, Cincamanavika went to their parks and stood before them in a worshipping posture, she was totally ignored by the sectarions. She was anxious to know what was held against her. She therefore addressed them: "Good Sirs,... I worship you three times, what wrong have I done to you and what is my offence? what is the cause of your silence?"

This was their censorious reply: "Sister Cincamanavika... don't you know that the Recluse Gotama has been going round and doing harm to us by depriving us of our gifts?"

Whereupon, Cincamanavika said: "I know nothing about this; what can I do for you in this matter?" They gave her this express reply: "Cincamanavika .... if you have our welfare at heart, you might calumniate the Recluse Gotama by using your personal charm as an instrument to destroy his fame, honour and gifts." She was thus charged with the task of performing a dirty job.

### **Cincamana's wily tactics**

Cincamana pledged boldly: "Very well; good Sirs, ... you may rest assured that I will accomplish the task entrusted to me. Have no more



worries over this matter", and left the park of the sectarions. She then started to bring her wily tactics into play. She dressed herself in a costume that was as red as the color of a flying insect and made her way towards the Jetavana monastery with a bouquet in her hand, about the time when people came out of the monastery of Jetavana after hearing the discourses. People casually asked her: "Where are you headed for?", she replied "What would you gain when you know my destination?", arousing people's suspicion on her. She actually found her way into the parks of heretics in the proximity of Jetavana monastery and spent her nights there. At the time people came out of the city of Savatthi to pay an early homage to the Tathagata, she prepared herself to look as if she had spent the night at the Jetavana monastery and was making her way back to Savatthi. When asked as to where she had passed the night, she gave a similar answer: "What would you gain when you know where I slept last night?" to create suspicion in their minds.

She went on keeping the same routine everyday. After a lapse of one and a half month she began her campaign of imputation by replying, "I passed the night with the Recluse Gotama in his Scented Chamber". That caused the ordinary people to wonder whether she might be speaking the truth. Some three or four months later, she simulated pregnancy by tying her chest with rags and covering herself with red dress. And she started telling people that she got pregnant by the Recluse Gotama, an accusation wrongly believed by unthinking people.

### **Foul accusation in front of four kinds of audience**

After a lapse of eight or nine months, Cincamanavika tied a disc of wood that was cut into the shape of half of an egg round her body and wore a red costume to assume the form of a pregnant woman. She struck her hands and feet with the jaw bones of a cow to appear like a worn out fatiguing expectant mother. She then made her way one evening to where the Tathagata was sitting on the Throne of Dhamma and preaching to four kinds of audience. She stood right in front of the Tathagata and made the following malicious accusation:-

"Big Recluse, .... you have been calmly preaching to the people keeping compressed lips! As for me, I have become an expectant mother through association with you. You have a heart to remain without thinking about arrangements for confinement or for collection of butter-oil. If you don't care to do such things yourself, you should have charged King Kosala, or Anathapindika or to Visakha, the donor of the monastery with the task to do the needful for me. You have remained irresponsible and callous towards your own blood, but you know how to amuse yourself by sensual pleasures".

Cincamana thus levelled a malicious accusation against the Tathagata in the presence of a huge congregation like a stupid woman trying to destroy the moon with a lump of faeces in her hand! Whereupon, the Tathagata suspended his preaching and, like a lion King, refuted her charge with a raised voice:-

"Sister Cincamana .... Only you and I know whether what you have just said is true or false."

Cincamana was not to be daunted, she made another wave of attack by these words: "Truly enough, big Recluse .... this is a matter between you and I only- this advanced stage of pregnancy".

### **Sakka descended to solve the Problem**

Whereupon, the emerald throne of Sakka began to grow warm causing the Sakka to deliberate as to its cause; Sakka perceived that "Cincamana had made a malicious allegation against the Tathagata". Thinking, "I will go and thresh out the matter myself in the presence of the people", he came down accompanied by four devas to where the Tathagata was preaching. Those four devas transformed themselves into four rats and got the strings on the wooden disc bitten off, and as the wind blew off Cincamana's clothes upwards, the wooden disc dropped right on top of her ten toes, breaking them severely.

### **Cincamana swallowed up by a fissure appearing in the earth**

All those present condemned her and spat on her; holding stones, spears and sticks, they dragged her out of the precincts of the

monastery. Once she was out of sight of the Tathagata, the earth split into two to claim her body. She was soon wrapped up in the flaming tongues of *Avici* fires that swallowed her into the bottom of the great Hell, Maha Avici.

When the people saw the heretics in their true colours, they made less offerings to them, while prospects for the Tathagata to receive alms grew without limitation.

### **Propounding of Mahā Paduma Jataka**

On the following day all the bhikkhus assembled in the Central Hall and were discussing the topic of the day: "Friends ... Cincamana had been ruined for her false allegations against the most glorious Tathagata, who is worthy of Homage that the world could make. The Tathagata went to their place and asked: "Bhikkhus... what is the subject of your discussion?" On being informed by the bhikkhus that they were discussing the fate of Cincamana, the Tathagata recounted her past story making reference to *Mahā Paduma Jataka* saying "This is not the first time that she had made false allegation against me and suffered in consequence there of." and proceeded to propound the Maha Paduma Jataka.

### **Mahā Paduma Jataka of Dvadassa Nipata**

Once upon a time King Brahmadata ruled the country of Baranast, when Bodhisatta took conception in the womb of the queen. When he was born, he was named Mahā Paduma prince, as his face resembled a newly blossomed lily of *paduma* species.

When he came of age, he was sent to Takkasila to learn the arts and crafts; and on completion of studies, he returned to his country, to find that his mother had passed away and that his father had made another woman his chief queen. He was formally declared as the Crown Prince, the sole heir to the throne.

Sometime afterwards, the King had to go to border areas to suppress insurrections; he told the queen; "Chief queen .... I am going to border areas to suppress insurrections and you shall remain in this royal palace

with ease and comfort". Whereupon, the queen said: "I do not like to stay behind; I should like to accompany you to the front line". The King explained to her the dangers of battle fields: "Chief queen... you had better stay in the royal palace until my return without any feeling of melancholy through lonesomeness; I will leave instructions with the Crown Prince to attend on you with due diligence". The King then went to the disturbed areas, and returned after driving away the rebels, and rehabilitation of the effected areas, but he did not immediately enter the city on arrival; he stayed in a temporary accommodation outside the City for a time.

When the Boddhisatta, Crown Prince, Mahā Paduma heard of the news of his father's return, he made arrangements to welcome his father by decorating the city and setting the palace in order. Having done all this, he entered the apartment of the Chief Queen all alone. On seeing the amazing beauty of the prince, the chief queen felt an intense attraction towards the prince. The prince paid his respect to the queen and asked: "O Royal mother ... how can I be of help to you?" The queen replied: "Don't you call me 'mother', and so saying she got up and held the prince by the hands and ordered him 'to get up on to the bed'. 'The two of us will enjoy sexual pleasure to the full before the King returns.'"

As one who treasured his morality, the prince gave a stiff reply:-

"O! Royal queen mother ... you have become my mother ever since the demise of my mother. You are a married woman; I have never in all my life looked at a woman with a legal husband with concupiscence, and how would a self-restrained person like me commit such a hideous crime in collusion with you?"

After making three or four vain attempts to make the prince yield to her temptations, the queen resorted to threatening him, asking him "Won't you obey order?"; "Aye .... I won't" replied the prince boldly and bluntly. Whereupon, she made it plain to him: "I will lodge a false allegation against you with the King, in order that he broke up your head into pieces". You may slander me as you like but I won't yield to your temptations" He left her chamber after putting her to shame.

The queen, being conscious of her own guilt, made up her mind to save her own skin by lodging a false allegation against the prince with the King without delay, as her life was at stake lest the prince might reveal her secrets before she could see the King. She got her body scratched all over with her own fingers and lay on her bed without taking any food, feigning illness. She instructed her attendants how they should answer the King when he asked them about her, in due course.

The king entered the City after circumambulating the city and sat on the throne. When he could not see the queen, he enquired about her and her attendant reported that she was not well. He went to her chamber and asked: "Darling queen .... what ails you?". She pretended not to hear his words for two or three times and at last she made this reply "O King, what has made you to press for an answer that I loathed to give; please keep silent to save me from shame; my case is quite different from those of the other married women" On hearing such an insinuation, the King asked her; "Do tell me at once who has done wrong to you and I will break off the head of the criminal" in a severe tone. In response to the King, she asked this question: "O King .... under whose charge was this city kept when you left?" "It was left under the charge of my son, the Crown Prince" said the King. The queen then started to tell her fabricated story to calumniate the Crown prince in this way "Your Majesty... the very person you had left in charge of the city, Prince Paduma, entered my room all alone and tried to make me yield to his temptations, and when I beseeched him meakly not to offend his mother, he retorted rudely: "Is there any other King than myself .... I will keep you in house and enjoy sexual pleasure to the full with you. When I refused to yield to him, he pulled me by my hair, beat me all over my body and then throwing me down on the floor, he outraged me and left my chamber".

### **The King, out of anger, ordered the execution of the Prince Mahā Paduma**

The King lost sense of reasoning through anger like a venomous cobra and ordered the execution of the prince. The executioners entered the residence of the prince, beat him most severely, bound his

hands at the back and brought him out of his house with a ring of red-primrose round his neck, like a prisoner given the life sentence.

The prince knew that the queen was at the bottom of the whole affair. He followed the executioners complaining "O executors... I have done nothing against the King, I am innocent". The whole city was shocked and tensed with fear, and the citizens exchanged views among themselves "The King has misunderstood the prince Mahā Paduma, and ordered his execution on the strength of his wife's false allegation". They rallied round at the feet of the prince, crying and sobbing aloud: "O Crown prince... the kind of sentence passed upon you is not just and reasonable". They kept on weeping and crying at the top of their voices around him.

When the executioners had brought the prince before him, the King, in a fit of temper, at once ordered the execution of the prince, by throwing him into a steep chasm (usual place where robbers were usually thrown down) with his head down. In passing the order, the King remarked that, the prince, though his own son, was guilty of impersonating him and offending the queen. Whereupon, the Crown prince protested: "Royal father... I am not guilty of such allegations... please do not cause my destruction on the strength of your wife's allegation". But his appeal fell on the deaf ears of the King.

The citizens were not alone to weep over the fate of the prince but sixteen thousand courtiers, also wept muttering "Darling son .... Mahā Paduma .... it is a great pity that such a punishment has been meted out to you for no fault of your own". All the princes, princesses, ministers, brahmins, richmen, all rank and file made joint appeal to the King: "O Your Majesty .... Mahā Paduma has peerless character, is a righteous heir to the throne, both by right and by tradition; do not cause the destruction of the heir to the throne on the strength of your wife's allegation without probing into the matter in the name of justice, is our prayer".



Their appeal was made in seven stanzas as follows:-

(1) *Nadaṭṭhā parato dosam  
anumithulani sabbasso  
issaro panaye daṇḍam  
sāmaṃ appaṭiyekkhaya*

Noble King .... a Ruler should not order the destruction of life and limbs of an accused without personal knowledge; without investigation into the allegation against the accused.

(N.B. In the time of Maha Samata (One raised to the status of a Supreme Ruler by the people) there was no order or penalty exacting more than one hundred pieces of money; no penalty demanding the destruction of life and limbs beyond corporeal punishment or banishment. Punishment of more severe forms were adopted by cruel rulers at later times. Therefore, the ministers had made the above appeal with reference to the said precedence.)

(2) *Yo ca appaṭivekkhitvā  
daṇḍam kubbatī khattiyo  
sakaṇṭhakaṃ so gilati  
jaccandhova samakkhikaṃ.*

A noble King, who happened to cause the destruction of life and limbs of an accused without proper investigation being made into the allegation, is likened to a person born blind who had swallowed a fly-contaminated, unwholesome food with attendant troubles; such an act is tantamount to partaking of food enmeshed with thorns.

(3) *Adaṇḍhiya dandhayati  
daṇḍhiyañca adaṇḍhiyaṇ  
andhova visamaṃ maggaṃ  
na jānāti samāsamaṃ.*

A King who happened to punish an innocent person who does not deserve any punishment, and has allowed a guilty person to escape unpunished, through power-intoxication, is considered to have taken an uneven path full of dangers, like a person, born blind. He has no discrimination between the even path of ten meritoriousness and the

uneven path of demeritoriousness and is destined to be punished in the plane of misery.

(4) *Yo ca etāni tīhānāni  
anum̐thulani sabbaso  
sudīṭhamanusāseyya  
sa ve voharitumarahati.*

A King, who examines cases according to correct procedure, and adjudge or adjudicate the guilt or otherwise of cases, trivial or great, in the name of justice, is a ruler invested with qualification expected of a king fit to rule over a domain of territory.

(5) *Nekantamudunā sakkā  
ekantatikhi nena vā  
attam mahante ṭhapetum  
tasmā ubhayamācare*

Noble King ... it is not possible for any one to remain forever in a position of responsibility by always exercising extreme measures, either soft or rough; a ruler needs a careful balance of judgement to discriminate between what requires gentle handling or what demands stern treatment.

(6) *Paribhūto mudu hoti  
atitikkho ca veravā  
etañca ubhayam ññatvā  
anumajjam samācare*

Noble King ... one who governs his people with kindly disposition constantly is open to contempt and disrespect by his subjects; On the other hand, a ruler who governs his subjects harshly oppressively is liable to provoke hostility and hatred in the people he governed. A King should be able to discriminate between the two extremes and resort to the middle course in the interest of peace and tranquility.

(7) *Bahompi ratto bhāseyya  
duṭhopi bhahu bhāsati  
na ithikāranā rāja  
puttam ghāteteumarahati*



O Noble King .... one who is inflamed by passion may speak in many different ways; one who is inflamed by malice may also speak in many different ways. Therefore there is no justification in causing the death of the Crown prince without proper consideration and mainly on the strength of false accusation by a woman acting under the influence of burning passion and malice.

The minister's submissions and solicitations failed to move the King: Prince Paduma himself tried for several times for the revocation of the Royal order in different ways, but to no purpose. The King stood firm on his judgement and ordered: "Go ye all to the chasm and throw down this ignorant blunderer forthwith."

(8) *Subbova loko ekato  
itthi ca ayamekikā  
te nā ham patipajjissam  
gacchatha pakkhipathe va tam.*

All the citizens took sides with the man of standing, the Crown Prince, and my chief queen is all alone, and in the circumstances, I will take side with the queen. Go ye all to the chasm and get the traitor, prince Paduma, thrown into the 'Robbers' pit forthwith.

Upon hearing this summary order, none of the female members of the crowd could help crying. All the people raised their arms in protest and shouted slogans as they followed the prince with their hair spreading over their bodies in distress. The foolish King was under the impression that the people would stand in the way of throwing the prince into the pit; so he went along with the weeping crowd under escort right up to the pit. He caused the prince to be borne with his head down and the feet up and flung cruelly into the pit in his very presence.

### **Power of Bodhisatta's Metta**

Under the influence of Bodhisatta's *metta*, the guardian deity of the mountain made himself visible and consoled the prince "Prince Paduma.... don't you worry", and he held him in his arms close to his breast, so that the prince might be comforted by the pervading warmth of a deity. He then descended the cliff and placed the prince on the

expanded hood of the dragon King dwelling at the foot of the mountain.

The dragon King took the prince to the Kingdom of dragons and shared with him the ease and comfort in the country of the dragons. Having stayed in the company of dragons for a whole year, Bodhisatta intimated his desire to leave: "I am going to the world of men". The dragon King asked: "To which place you intend going?" "To the Himalayas" was the reply. The dragon King took the prince to the Himalayas and after providing him with the requisites of hermits and bhikkhus, he returned to his country. Bodhisatta as a recluse spent his days developing *Jhāna abhiññas* and living on herbs, fruits and roots.

After some time, a hunter of the City of Baranasi came upon the abode of the hermit and recognized that he was the Crown prince. He asked the hermit: "O noble prince .... are you not Maha Paduma prince?" "Yes, I am .... my dear man" was the reply. The hunter paid homage to the Bodhisatta and stayed with him for a few days before he returned to the city of Baranasi: On arrival, he went to the King and reported: "O your Majesty .... your son, Maha Paduma prince is living in the forest of Himalayas as a hermit. I have seen him and stayed with him for a few days". Whereupon, the King asked: "Have you seen him personally?" "Yes, your Majesty .... I have", was the hunter's response.

The King proceeded to that place in the company of a great number of army personnel and stayed at the edge of the forest in a temporary shed preparatory to seeing his son. When he met face to face with the hermit sitting in front of his hut like a golden image, he paid respect and sat in a suitable spot. The ministers exchanged greetings with the hermit. The Bodhisatta presented the King with fruits and exchanged greetings in an amicable manner.

The King began to ask: by means of a verse "Dear son... I had caused you to be thrown into a precipice named *Corapapata*" with your head down and I wonder how you managed to keep yourself alive?"

- (9) *Anekataḷe narake  
gambhīre ca suduttare  
pātito giriduggasmim  
kena tum tattha nāmari*

Dear son ... how did you manage to survive after you had been thrown upside down into a precipice with a depth of several lengths of palm-trees, that was difficult of escape? Then a dialogue between the father and the son ensued:-

- (10) *Nāgo jātaphano tattha  
thāmava girisānujo  
paccaggahi mam bhogehi  
tenāham tattha nāmarim*

Royal father ... a powerful dragon that sprang into being on the sides of mountain valleys received me on its expanded hood from the hands of a guardian deity of that locality, and that was the reason why I escape from the danger of being smashed to death after I had been thrown into that precipice of unfathomable depth.

The royal father was greatly delighted by the Bodhisatta's reply and said solemnly: "I am a vile person to have offended a righteous son like you at the instigation of my wife; I humbly plead for favour of your pardon for my blundering offence against you" with his head bent at the feet of the Bodhisatta. Whereupon, the Bodhisatta convinced his father: "Your Majesty ... please do get up ... I forbear all your offences, and my sincere wish is that you avoid becoming such a person again behaving blindly without consideration and investigation." The King said in reply: "Dear son ... your acceptance of Kingship with all its glories over the territories alone will signify your forbearance towards me."

- (11) *Ehi tam paṭinessāmi,  
rajaṇṇam sakam gharam,  
rajjam kārehi bhaddante,  
kim aranne karissasi.*

My Royal son, Prince Maha Paduma ... I am taking you back as the rightful heir to the throne of the Kingdom of Baranasi; may you reign

with glory and greatness; I pray thee to accept the Kingship and sovereign over the domains : how could you promote the welfare and prosperity of the citizens in such a wilderness cut off from civilization!"

The following is the prince's reply in verse:-

(12) *Yathā gilitvā baḷisaṃ  
uddhareyya salohitaṃ  
uddharitvā sukhiṃ assa  
evaṃ passāmi attanaṃ.*

O King father... just like a man who had accidentally swallowed a hook brought it out with all the blood immediately before it had gone far enough to reach the vital heart, so that he might keep his mind and body in a state of peace and tranquility; so I see myself as a person who had accidentally swallowed a hook but had taken it out in time to live in peace and tranquility.

(13) *Kiṇ nu tuṃ baḷisaṃ byūsi  
kiṃ tuṃ lyusi salohitaṃ  
kin nu tuṃ ubbhaṭaṃ vyusi  
tam me akkhāhi pucchito*

Dear son ... what do you mean by hook?, what do you mean by blood?, what do you mean by immediate vomiting? I beseech you to enlighten me by answering these questions for me!

(14) *Kāmāham baḷisaṃ byūmi  
hatthiassaṃ salohitaṃ  
cattāhaṃ ubbhaṭaṃ byumi  
evaṃ janahi khattiya*

O Royal father... I have seen, by reason of wisdom, the five sensual pleasures as hook; the worldly wealth or possessions such as, elephants horses, chariots etc as blood; renunciation of the five sensual pleasures as immediate vomiting; you may try to understand these things discriminately by contemplative knowledge

After he had given the above answer, he continued to give his father an instruction for guidance in administering justice : "Noble King ...as already stated above, I have nothing to do whatsoever with the

Kingship of the Baranasi, and what I wish to commend to you is to rule by strict adherence to the ten codes of conduct<sup>4</sup> for a ruling monarch without the influence of four wrong courses of action<sup>5</sup>.

### **The king returned to the country and punished the queen**

The King, after several vain attempts to persuade the son, to return to his country made his way back to his capital crying and weeping all along the route. In the course of his journey, he questioned his ministers "Who is responsible for the severance of his son from him?" They all unanimously replied: "You have sustained the loss of such a worthy and honourable son through your chief queen" ... On his arrival at the city, he immediately caused the queen to be flung over the precipice upside down before he entered the royal palace. He ruled over the country and the people wisely and justly ever after.

The Tathagata, after preaching the above discourse, proceeded to say: "Bhikkhus, in this manner Cincamana had decried me by abusive language in a previous existence":

(15) *Cincamānavika mātā*  
*Devadatto ca me pitā*  
*Ānando pandito nāgo*  
*Sāriputto ca devatā*  
*Rājaputto aham āsiṃ evaṃ dhāretha jātakam.*

Bhikkhus .... Cincamana was then the queen, the stepmother, the brother-in-law Devadatta was then the king, Ananda was then the wise dragon, Sariputta was then the guardian deity of the mountain, and I was then Maha Paduma. The Jataka was brought to a close by this last verse.

End of Mahā Paduma jataka

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<sup>4</sup>Ten codes of conduct of a king: alms giving, morality, liberality, straightness, gentleness, self-restraint, non-anger, forbearance, austerity and non-opposition.

<sup>5</sup>Wrong Courses of action-those dominated by desire, by ill-will, by delusion and by fear.

The Tathagata proceeded to reveal the fact that, there is no immoral act that a liar dare not commit: Bhikkhus ... one who has abandoned the course of telling the Truth and persued the course of telling lies, has also forsaken the advantages of attainment of Nibbana and rebirth in the worlds of men and deva, and as such, there is no immoral act that they loath to perform!

*Ekam dhamman atitassa  
masavādisa jantuno  
vitimṇaparalokassa  
nathi pāpaṃ akariyaṃ*

Bhikkhus ... one who has breached the course of telling lies has also forsaken the advantages of Nibbana and rebirths in the realms of men and devas, and as such, there is no immoral act that these people, destined for planes of woes, will not dare to perform.

At the conclusion of the discourse, a great number of beings attained *Sotapatti* fruitional state, etc.

(This is an extensive exposition of Cincamana's false accusation.)

### **The original cause of wicked Cincamana's accusation**

The following is an exposition of the original cause that accosted wicked Cincamana to make the accusation:-

Prior to an infinite period of four *asāṅkhyeyya* and a hundred thousand aeons (before the definite prophecy of enlightenment had been made.) the Bodhisatta was a person of distracted mind with wrong attitudes through constant association with bad people of the most hopeless type. On one occasion, he chanced to slander an Arahāt named Nanda, a disciple of Sabbabhibhu Buddha by accusing him of having unlawful association with a woman. This was a very grave offence of slandering a noble person, Ariya.

As a result of such false accusation against *Ariyas* (*Ariyūpavāda*) he had to suffer in the plane of misery for many a year, and, once release from it and reborn in the world of man, he was subject to false accusations existence after existence, and in the last existence as a



Buddha by wicked Cincamanavika in the presence of four kinds of audience.

(*Apadana Pali* 1st. Vol., *Avataphala vagga*: 10-*Pubbakammalotika Buddha apadan* gives full account on this matter as expounded by the Buddha himself).

### **An account of female wandering ascetic Sundari**

As stated above, sectarians outside the teaching, because of paucity of offering for them, had the wicked woman Cincamana to slander the Buddha. They made another attempt to slander the Buddha by a similar ruse when they engaged a good looking heretic woman named Sundari at a time when the Tathagata was residing in Savatthi (vide *Udana Pali* Text 4 *Maghiya vagga* 1 : 8. *Sundri Sutta Pali* and Commentary).

While the Tathagata was residing at Jetavana monastery, all men, devas and brahmas paid homage to the Buddha and the Sangha; they revered, honoured and made offerings to them. The four requisites of robe, food, monastery and medicine were always in great supply for them. For the Buddha and the Sangha their accumulation of meritorious deeds in the past was immense; their practice of the True path in the present existence was also productive of good merits. The beneficial results from these two wholesome sources combine together to produce an incessant flow of requisites and offerings for them just like the huge volume of water pouring forth from the confluence of two big rivers.

In sharp contrast, the heretics suffered from deficiency of four requisites and other offerings. This is attributed to their lack of meritorious deeds in the past and the wrong practice they followed in the present.

At that time, there lived in Savatthi a young heretic maiden who was in her most impressive youth excelling others in comely appearance; hence she was named Sundari, though her behaviour deed, word and thought were deplorable.

The heretics gathered together to devise ways and means to slander the Buddha and the Sangha out of covetousness. They all took part in the discussions with that end in view:

"Dear Sirs .... we have been ruined beyond redemption since the coming of the Recluse Gotama and we have suffered much from paucity of gifts, because people have almost forgotten our existence. What has prompted the people to make such wonderful offerings to the Recluse Gotama with such profound respect and enthusiasm?"

One of the heretics present at the meeting offered his opinion:

"Dear sirs ... The Recluse Gotama is a direct descendant of Noble Maha Sammata, through an uninterrupted Khattiya lineage of pure Sākya clan. That must be the reason why people have honoured him and made offerings so profusely." Another heretic had this to say:-"It is because a variety of miraculous events took place at the time of his birth." Likewise many heretic leaders presented their individual views:- "It is because, when his father, King Suddhodana made him pay homage by raising his two hands in a worshipping posture towards the Devila hermit, just after his birth, his feet miraculously flew aloft and rested on the matted hair of hermit Devila. And when his parents placed him under the cool shade of a rose-apple tree while the Ploughing Ceremony was in progress, while the shades of many other trees moved with the sun; the shade of the rose-apple tree under which the prince reposed stood unchanged even after noon-tide." "It is because he is extraordinarily handsome", said another, while yet another speculated:

"It might be because he had forsaken the Throne of the Universal Monarch with all its glories and renounced the world through seeing the Four Great Signs, that the people have been paying homage and making offering in greater volumes."

They all went about beating the bush without finding the real cause of immense respect being paid Buddha by the people because they were totally ignorant of the Buddha's incomparable attributes: *pārami*, *cāga*, *cariya*. After exchange of fruitless discussions, one of the fiercest heretics came forward with a plot to destroy the fame and gains of Gotama with the aid of a woman.



"Dear sirs.... there is no one in this world who is immune from desires for sexual pleasures derived from a woman and the Recluse Gotama, being young and good looking like a deva, will certainly get entangled with a maiden of his age and appearance, if and when available. Even when he cannot be completely tempted away, people will begin to have doubt about his moral uprightness. Come let us send wandering woman Sundari on a mission of bringing ruin to the Recluse Gotama's reputation through out the land."

Upon hearing this suggestion, all the heretics spoke in support of him: "your plan is excellent, indeed. This will bring about the down-fall of the Recluse Gotama; he will have no alternative but to run away aimlessly with his head hanging down" They all decided to turn the resolution into action and went *en masse* to the place of Sundari.

On seeing the heretics, Sundari asked: "why have you come here all in a group?" They all went to a corner and sat there without giving her any reply. She approached them in a submissive manner and asked them again and again: "Have I done any thing wrong and, if so, what is my offence?"

At last they gave this reply : "We have not given you any reply since you have neglected us when we have been oppressed by some one". Sundari asked them: "Who has oppressed you?" Whereupon they revealed their case: "Don't you see the Recluse Gotama wandering around and depriving us of offerings, to our great disadvantage?". Good Sirs, in this matter, how can I be of assistance" They replied "Sister .... can you really work for the good of your own relatives like us?" trying to tie her down to a commitment.

(They had employed the word 'relatives' to win her over, though there was no blood relationship apart from the fact that all of them were leading a homeless life. The heretics are indeed terrible)

Whereupon, Sundari said: "Good Sirs... what should I do for you; there is nothing that I cannot do, I am prepared to sacrifice my own life to do any thing that would be of advantage to my relatives like you". (She had thus pledged herself to fulfil their wishes and she could not shrink back, like a deer that had got itself entangled in a bush.) The

heretics told her; "Sister... you have pledged to do anything that would be of advantage to us. Being in your most impressive youth at the first stage of life, do anything to the best of your ability, that will ruin the Recluse Gotama by means of your own gorgeous personality". Thus playing up to her vanity, they sent her away on the mission with a hint that she should pay constant visit to Jetavana monastery."

Foolish Sundari, like a person who wishes to dance with a ring of flowers on the teeth of a saw, like one who attempts to catch a bull elephant in musk by its trunk, like one who extends warm welcome to the King of Death with his fore-head, got herself besmeared with sweet scents and bedecked with flowers, wandered her way towards the Jetavana monastery, as people came out of the precincts of the monastery after hearing the discourses. When asked, she said: "I am going to the Recluse Gotama with whom I usually stay together in his own Chamber" But she dared not enter the monastery and made her way to the nearby hermitage of the heretics. She returned by the same route to the city when people came out of it to go to the monastery. When asked; she told them that "she had just come out of the chamber of the Buddha with whom she had stayed the night giving him sexual gratification.

After a few days, the heretics, being satisfied with the part played by Sundari, bribed drunkards and instigated them to kill Sundari and to conceal her body under heaps of decayed flowers in a ditch adjacent to the Buddha's chamber. The drunkards carried out their instructions. The Sectarians then spread the news of missing Sundari, and went to King Kosala and reported that their female disciple, Sundari was missing and could not be found. The King asked them if there was any place of suspicion. They informed him that they had their suspicion located in Jetavana monastery. The King then ordered for a search to be made at Jetavana monastery.

The heretics went with their disciples to the Jetavana monastery and pretended to look for the wandering woman Sundari. They found the dead body of Sundari beneath the heaps of decayed flowers in a ditch and brought the corpse to the King's presence on a decorated bedstead. They made the King believe that "the disciples of the Buddha had

slained the young Sundari and left her corpse beneath the heap of decayed flowers to conceal the evil deed of their Master, Recluse Gotama". The thoughtless King passed a summary order without any formal investigation, to the effect that "the corpse be carried and shown around the city, street by street, to make all the citizens aware of the case."

Encouraged by the ill considered judgement of the king, the heretics carried the corpse of Sundari on a decorated bedstead and went all over the city, from street to street, from one junction to another, announcing:-

"Know all men and women. See for yourselves what the descendants of Sakyan race have done; they are shameless; they are of evil nature; they have no morals; they are wont to tell lies; and they indulge in sexual intercourse, and, yet they made false claims pretending to be good bhikkhus, saying without shame, "we observe precepts, we are virtuous, we are of good conduct, of morality, developing noble practices, speaking only what is true." But for these recluses there is no more precepts; noble precepts are the things of the past, How can there be any element of virtue in them? How can there be noble practice? They are bereft of precepts, bereft of noble practices. Why has man slained a person of fair sex after ravishing her?

They also made the citizens of Savatthi to make similar slanderous charges. When the citizens saw the bhikkhus, they made accusations against them as instigated by the heretics -

"These bhikkhu princes of Sakyan race are shameless, without virtue, stupid, regular liars, they indulge in sexual practices, they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. In actual fact, they are without virtue, without precepts, precepts for bhikkhus are no more, they are the things of the past: How can there be any noble precepts or elements of virtue in them? They have no noble qualities whatsoever: Why should a man slay a woman when he had finished enjoying sex with her?"

The citizens had thus condemned the bhikkhus when they saw in the city using vulgar languages and humiliated them in an aggressive manner.

On their return from Savatthi after regular rounds of alms-food bhikkhus went to the Tathagata and addressed him:.

Most Exalted Lord ... when the people of Savatthi saw the bhikkhus they accused them in vulgar language “these bhikkhus of Sakyan race are shameless, without virtue, regular liars, they indulge in sexual practices, and they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. But they are, in fact, without virtue, without precepts, without noble practices or habits: the precepts for bhikkhus are no more, they are things of the past: How can there be any precepts or noble qualities whatsoever. Why had man spoilt a woman when he had ravished her.

Thus the bhikkhus told the Tathagata how they had been calumniated, reviled, abused, oppressed in very harsh language (not fit for the ears of noble people) The Tathagata explained to them that those people will reap as they sow, by offending the bhikkhu and said: Bhikkhus ... such voices of slander will last only for seven days and they are bound to disappear after seven days: You shall refute these people who had calumniated, reviled, abused, oppressed you in very harsh language (not fit for the ears of noble people) by uttering the following stanza:

*Abhūtavādi nirayaṃ upeti  
yo vāpi Ratvā na karoni cāha  
ubhopi te pecca samā bhavanti  
nihīnakammā manajā parattha*

“A person who is in the habit of speaking falsehood by saying, I have seen it, I have heard of it, I have met with it, I know about it, though he has not personally seen it, heard of it, though he has not any knowledge of it; and a person who denies commission of his own offence are equally guilty and both of these vile people who had done low, base deed are liable to be reborn in the plane of misery after death”.

The bhikkhus learnt the stanza from the Tathagata and uttered it in the presence of those citizens by way of refutation.

### **The citizens began to see the truth**

On hearing the verse of refutation uttered by the bhikkhus, it dawned on the citizens: The bhikkhus belonging to the Sakyan race had not committed the murder as charged by the heretics outside of the teaching through proclamation all over the city: There is one thing that deserves consideration; that is that, these noble persons did not even care to take any steps what so ever to retaliate upon us for abusing them, reviling them, slandering them using vulgar languages, not fit for their ears. Instead, they are seen to have put up with false allegations and have thus shown forbearance(khanti), to be gently, meekly carrying on with their wholesome deeds (*soracca*), and, above all, they simply preached us and explained us who have blindly and in considerately slandered them, reviled them, the evil consequences of lying and denying commission of one's own offence, to prove that they are innocent, by way of an avowal of truth.

They have thus come back to their senses and become reasonable once again. After hearing the stanza, it dawned on them: "We have not personally witnessed the fatal event and what we have heard may or may not be true. And there is one point that called for special consideration: these heretics are bent only on wishing ill to the bhikkhus, their undoing and ruination"; we should not make one sided statements believing the words of the heretics. We really do not know the truth about these bhikkhus. they began to have sense of destestation and repentance for their conduct towards the bhikkhus. The scandalous accusations did not last long after seven days died away completely.

### **The murder case of the heretics brought to light**

King Kosala had caused a squad of secret service personnel spread throughout the city to bring those responsible for the death Sundari to book. On one occasion, the murderers got drunk on the liquor they bought with the money they received from the heretics for slaying



Sundari. Two murderers quarrelled with one another and started mud slinging and one of them shouted at the other "So you are enjoying drinks with the money you got from the heretics for killing Sundari and keeping her dead body under the heaps of decayed flowers" (Drunkenness led a thief to expose his own criminal act of stealing an ox, as the saying goes!). The secret police arrested them and brought them to the presence of King Pasenadi Kosala.

The King asked; "Did you kill Sundari?" They admitted: "Yes we did ... your Majesty". The King went on to ask "Who had instigated you to commit the crime?" They replied "At the instigation of those heretics from outside the teaching." The heretics were sent for and a formal investigation was made. All the heretics admitted their guilt. And the King passed the judgment, ordering the heretic to go round the city and proclaim:

"We had engaged the murderers to kill Sundari with the sole purpose of bringing about the ruination of the Recluse Gotama. Recluse Gotama is absolutely innocent; his disciples are also absolutely faultless; we are solely responsible for the killing of Sundari" You, heretics, must go all over the city and get the message publicly announced by word of mouth."

In obedience to the order of the King, the heretics did as they were bid. The citizens lost respect for them and were disgusted with them. The heretics had to undergo punishment for the charge of murder. The citizens honoured, revered and esteemed the Buddha and the Sangha more than ever before. They made offerings to the Buddha and the Sangha with greater devotional faith.

### **Buddha's utterance of joy**

Then a great number of bhikkhus approached the Tathagata and sat in a suitable place after paying obeisance to the Lord. They then addressed him: "Most Exalted Bhagava .... it is, indeed, an unprecedented event deserving of praise by the clapping of the fingers; Most Exalted Lord .... your prophesy 'Bhikkhus .... those voices would not last long; they would last only for seven days and they would

disappear after a period of seven days' has proved to be true, the voices are no more."

The Tathagata was well aware of the fact that, there never is a case where a wise virtuous man could not tolerate even the most heinous accusation by lowly, stupid persons. This feeling of supreme confidence led to repeated development of joy of satisfaction so much so that it reached the point of bursting forth an utterance of a verse of joy (*udāna*):

*Tudanti vācāya janā asāññatā  
sarehi sañgāmagataṇva kuñcaram  
sutvāna vākyan phrusam udīritam  
adhivāsaye bhikkhu aduṭṭha citto*

"Bhikkhus .... a bhikkhu who has renounced the world for fear of the evil consequences of transient existence, should overcome evil forces by toleration, like a war elephant that could resist and repulse the arrows from the side of its foe in a battle field, when attacked by those lowly, stupid persons without any restrained conduct in deed, word and thought stupid abusing, slandering and accusing, as if attacking you with a double edged saw.

### Past misdeed as cause of accusation by Sundari

Here a question might arise as to "Why the Buddha had not revealed the fact that the heretics were at the bottom of the whole affair, though he had full knowledge of this case of conspiracy?". The answer is as follows:- There is no point in telling this to Ariya puggalas. The noble individuals have from the outset complete faith in the nobility of the Buddha and the Sangha. And there might be certain persons amongst the ordinary worldlings who would not accept the words of the Buddha when he was revealing the facts of the case; disbelief in the Buddha amounts to be an unwholesome act in thought, which may cause them untold harm and suffering for a long time to come. Hence the Buddha's reticence at the time.

In other words, it was not the regular practice of Buddhas (F.50 *Dhammatā acinṇa*) to foretell the events and their related sequences .

They are not wont to point out a particular person as a culprit in a criminal case; they deal with such matters only in an objective way. (vide the verse for refutation mentioned above.) They were not in a position to deter the misfortune that was destined to befall upon them either. They had therefore taken up an indifferent attitude towards accusations by the people and of Sundari's assassination, which formed the cause of those accusations.

And there is yet another question that may be asked as to the origin of this unwholesome fate of being accused in this most disgraceful manner, when there was tremendous amount of merit to the credit of the Buddha for incalculable wholesome acts done through out forty crores and one lakh of world-systems! This is the answer:-

Buddha was a habitual drunkard named Murali in a previous existence at the earlier stage of life as a Bodhisatta. He moved about in the company of immoral, wicked persons and eventually acquired unwholesome mental attitude. One day he noticed a *Pacceka Buddha*, known as Surabhi, in the act of rearranging his robes preparatory to entering the town for alms-round. Incidentally, a woman was seen to have gone past the Pacceka Buddha. Murali, with a habitual wrong frame of mind happened to make a casual remark: "This bhikkhu has the habit of indulging in sexual enjoyment."

He had suffered in the realms of woes for several lakhs of years for that offence; and he was obliged to pay for remnant of his past misdeed by being maliciously accused by the people of having indulged in sexual intercourse with heretic Sundari even after attainment to the Most Exalted State of an Enlightened Buddha. (There are twelve modes of similar retributions the Buddha had to make for his past misdeeds, in previous existences. These are laid down in serial order in *Apadana Pali Text* )

**End of Chapter twenty five.**

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$Ti = Ni$



## CHAPTER TWENTY SIX

### EIGHTH VASSA KEPT AT THE TOWN OF SUSUMARAGIRA

As stated before, the Tathagata kept the seventh vassa on the emerald stone slab at Tavatimsa and preached the *Abhidhamma* through out the lent. At the conclusion of the lent, the Tathagata descended to the world of men by triple stairways and preached the *Sariputta sutta* etc. at the base of the stairways near the gate of the City of Sankassa for the benefit of men, devas and Brahmas present. The Tathagata then kept the eighth vassa in the forest of Bhesakala near the town of Susumaragira in Bagga province.

(The country of Bagga, where the Tathagata kept up the eighth vassa, was one of the sixteen historic countries in the *Majjhima desa*. Susumaragira was named after a big crocodile that raised its voice from the river at the moment of laying the foundation-stone of the town. The forest where the Tathagata kept up the eighth vassa was named after the location of what was once the abode of an orgre by the name of Bhesakala. The forest was a sanctuary.)

#### **Wealthy man Nakulapitu & wife attained *Sotapatti***

At a time when the Tathagata was taking up residence in the company of bhikkhus in the forest of Bhesakala near Susumaragira, wealthy man Nakulapitu and wife Nakulamatu came along with the pilgrims of the town to pay homage to the Tathagata and to hear the discourses. On seeing the Tathagata for the first time, the couple "recognized him to be their own son". They approached the Lord and addressed: "Beloved son .... where have you been roaming about for such a long time after leaving us, your parents, behind? (as though they had been recounting the events of the same existence, with a mingled feeling of joy and reproach, to their own son.)

(N.B. Nakulapitu was either the Lord's father, paternal younger uncle or elder uncle or elder maternal uncle in each of the five hundred existences of the past. Likewise, his wife was either

Lord's own mother, maternal elder aunt, younger aunt and paternal elder aunt in each of the five hundred existences of the past: (Their paternal and maternal affection for the Lord, that remained latent for so long, had produced the perception of the Buddha being their long separated son.)

The Tathagata waited till the couple regained their mental equilibrium and preached them the Dhamma that established them in the Fruitional Stage of *Sotapatti*. (vide Anguttara Commentary)

(The account of the wealthy man Nakulapitu and his wife will be mentioned again in the chapter on the Jewel of the Sangha.)

### The Story of Prince Bodhi

The story of prince Bodhi is given here in consultation with two treatises, namely, *Majjima pannasa* commentary on *Bodhi Raja Kumara Sutta* and *Dhammapada* commentary, Second Vol. 12 *Atta vagga* on *Bodhi Raja Kumara*.

Prince Bodhi was the son of King Udena. He learnt the art of managing elephants and wielding goard (iron hook) from his royal father; he became an expert in elephant taming. (It is proposed to deal with his account here in abridged form. For full particulars, please refer to *Dhammapada* commentary translation by the Venerable Canda Joti Mahathera.)

During the reign of King Parantapa in the country of Kosambi, the queen was one day taking sun bath with the king in an open space. She was at an advanced stage of pregnancy and was wearing a red blanket. Suddenly a big monster bird came sweeping down and snatched away the queen mistaking her for a piece of meat. The queen made no attempt to voice for help lest it might drop her at the cost of her life.

The bird dropped her at the fork of a tree, usual place of its feasting, when the queen shouted at the top of her voice, clapping her hands at the same time, with the result that the huge bird flew away from fright. The queen gave birth to a child at the fork of the same tree. She continued to clad herself in the red blanket due to constant shower of rain all night.

There was a hermit living in the vicinity of the tree. The hermit went to the base of the tree at dawn as he had heard the voice of the queen the night before and asked about her race and birth. Once he knew all about it, he made a ladder for her to come down, and took her to his hermitage. The boy baby was named "Udena" as he was born in a moist atmosphere of rains and mountainous region.

One day, as she received the hermit on his return from the forest, she tempted him to yield to her feminine charms being anxious about her own future. The two lived together as man and wife. Years rolled by and King Parantapa of Kosambi passed away. The ex-hermit discovered his death by means of his astrological knowledge and intimated the matter to the ex-queen. "Your king had passed away. Do you want your son to stay on in this forest or to return to Kosambi and claim the throne of his father and remain there as a ruler?". the ex-queen acquainted his son with the true aspect of his life to ascertain his attitude. When she learnt of her son's desire to become a king she confided to the ex-hermit.

The hermit was well versed in incantation that had the power of wielding influence upon elephants. He learnt it from the Sakka: Once the Sakka came and asked the hermit. "Is there anything that caused you to feel worried?" The hermit replied: "Yes ... we have been faced with the danger of annoying elephants". Whereupon, the Sakka taught him incantations and gave him a harp, to overcome the trouble. His instructions were that, when the hermit wanted the elephants to go away, he should tune the harp in a certain way and recite a certain verse; when the hermit wanted the elephant to come to him, he should tune the harp in a different way and recite a different verse. The ex-hermit taught the prince how to make use of the harp and to utter the incantation in case of emergency. The prince climbed up a banyan tree to see for himself how the incantation worked. When he saw the elephants coming towards him, he struck the right chord of the harp and uttered the appropriate incantation and, truly enough, the elephants ran away through fright.

On the following day, he caused the elephants to come by playing the harp and uttering the incantation as instructed. The elephants came

running to him in response to his command. The king elephant lowered its shoulder for the prince to step on it. Riding the king elephant, the prince selected young, stout and strong elephants capable of engagement in a battle field. He requested for the red blanket of his mother and her ring to serve as evidence of his lineage. Then paying homage to his parents, he went away from the forest. He stopped at every village in his attempt to build up an army by announcing: " I am the legal son of the late King Parantapa; any one wishing wealth and prosperity may join me". Surrounding the city with his army he laid claim to his father's throne: "I am the legal son of the late King Parantapa. Hand over the throne to a rightful successor." To support his claim, he showed the red blanket and the ring of his mother to those who seemed to have doubt about his claim; in this manner he was able to ascend the throne without let or hindrance. Udena was very much fond of capturing elephants. He would go without hesitation to any place to capture elephants on being told about the presence of fine elephants.

King Candhapajjota, a rival of Udena, was desirous of learning the art of managing elephants from King Udena. He caused the construction of a wooden elephant and kept trained soldiers inside of the sham elephant which served as a trap to catch Udena as and when he came out to catch elephants. His plan succeeded and Udena was taken prisoner. King Candappojjota sent his daughter Vasuladatta to King Udena to learn the art of elephant management and the two eventually fell in love with each other. King Udena eloped with the princess Vasuladatta and lived in the town of Susumaragira in the province of Bagga. Princess Vasudatta gave birth to prince Bodhi, who learnt from his father Udena the art of elephant management to become an expert in it.

### **Prince Bodhi caused the construction of a palace known as Kokanda**

King Bodhi caused the construction of a palace with a turreted roof known as Kokanada. The turret was of peculiar and unprecedented design and won the admiration of the people. The King asked the Master builder: "Have you constructed a turret of a similar design elsewhere or was it the first of its kind ever constructed by you?" He

replied: "Your Majesty .... this is the first of its kind I have ever constructed". Whereupon, Bodhi prince was worried with the thought: "Should the carpenter build a similar turreted mansion for someone else, my palace would no longer be the object of praise and wonder by the people". An evil, cruel thought entered his head to plot the destruction of the architect and deprive others of having a similar palace built for themselves. He was thinking of doing away with the builder either by killing him, or by cutting off his hand and feet or extracting his eye-balls.

Prince Bodhi happened to confide his brutal plot against the carpenter to one of his close boyhood friend called Sanjikaputta, who was of kindly disposition and considerate. Sanjikaputta felt certain Prince Bodhi meant what he said. But he was quite against the idea of destroying an innocent man of arts and crafts of great prominence. He made up his mind to avert the imminent danger and so he went to the carpenter and asked: "Have you finished with the work of constructing the turreted palace for prince Bodhi or is there anything still left to be done?." When the carpenter said "All complete", he confided, "Bodhi Prince wishes to do away with you, please be careful about your own security .

The master carpenter said words of gratitude: "O dear Lord .... you have, indeed, done very well by such words of kindness" and he told him: "I will do everything as demanded by the circumstances." When prince Bodhi asked him: "Big master carpenter .... is there anything yet to be done in connection with the turret?". "Your Majesty; not completed yet, there is a lot to be done" was the reply. Whereupon, the prince asked: "What kind of job was left to be done?". The carpenter said in reply: "Your Majesty .... details will be given later, just provide me with necessary timber immediately". The prince demanded: "What kind of timber do you want me to supply?" "Your Majesty .... just light wood, such as Yamane.. those light and dry wood" was the reply. The prince not suspecting any thing supplied him with light and dry wood as demanded.

The master carpenter subsequently asked the prince "Your Majesty.... please do not visit my place of work forthwith, as the kind of job I am



about to handle is very delicate, so much so, that I will have no leisure to enter into conversation with anybody, excepting my wife charged with the task of conveying food". The prince gave his consent, saying "Very well".

The master carpenter stayed in a work cabin and cut the soft wood to measurement and built up a ' Flying Vehicle ' in the form of a Garuda bird. On completion of the job he asked his wife to turn their assets (house-hold property) into hard cash and jewellery and to have the family kept in a state of readiness. Bodhi prince posted security forces around the place where the turret was supposed to be under construction. When everything was set the master carpenter had his family gathered together at the workshop and after taking their morning meal went aboard the flying vehicle and flew away. Even as the escorts were reporting the matter to the prince: "Your Royal Highness... the master carpenter is gone.." the carpenter and his family descended in a region of the Himalayas and settled there permanently. The new settlement developed into a city and he ruled the region as its king. He was known as King Katha vahana.

### **Prince Bodhi invited the Buddha and Sangha to the inauguration of the Turretted Palace**

The prince Bodhi had in mind to invite the Thatagata and the Sangha to the inauguration of his palace. Therefore, he caused it to be decorated and smeared profusely with sweet scents. Then he had a white carpet laid from the lowest rung of the ladder. (The prince had no off-springs. He thought that there was the chance of getting a son or a daughter should the Tathagata care to tread on the white carpet; if not otherwise. That was the idea behind the laying of the white carpet.)

When the Tathagata arrived at the palace door, the prince paid homage to the Lord in a traditional manner and received the bowl by his hands, saying: "Exalted Lord .... please enter". But the Tathagata would not enter the palace. The prince requested the Lord for three times in succession. At the third time, the Tathagata turned round and looked at the Venerable Ananda who at once realized that the Lord would not tread upon the white carpet. He. therefore, turned to the

prince and asked him to remove the white carpet since the good Lord would not tread upon it.

(Facts relating to Prince Bodhi's object of laying the white carpet and the Tathagata's refusal to tread upon it are fully explained in Majjhima Nikaya Commentary. Here is an abridged form of the exposition:

**The Prince's object:** Prince Bodhi had no off-spring. He had heard that any handsome offerings made to the Tathagata usually bring about fitting rewards: He made the resolution that he would get an off-spring should the Tathagata care to tread on the white carpet; if not, otherwise.

**Prince Bodhi's former Kamma:** The prince was an inhabitant of a small island in one of his previous existences. He had a wife who had a similar frame of mind, and the two killed and ate helpless small birds by mutual consent. The prince stood the chance of getting children had he married a woman other than his previous wife just described. Since he and his wife were jointly responsible for the destruction of the young birds in the past, they were equally guilty of taking the life of the infant birds. The Tathagata was well aware of all this and hence his refusal to tread upon the white carpet that was purposely laid on that occasion.

There are still some other points to ponder here:

(1) The prince was predestined not to get any off-spring due to deterrent acts, and nothing would interfere with the course of cause and effect even though the Tathagata treaded upon the carpet laid by the prince with an erroneous idea. He might, through ignorance, make an additional mistake by forming an idea that nothing could be gained by making offerings to a Buddha notwithstanding the adage that "every offering made to a Buddha brings about fitting rewards". He might be led to form such mistaken ideas on that score.

(2) Such a practice might be a cause for complaint by members of other sects: "those bhikkhus are wandering around

hither and thither and treading on the white carpets and there is nothing that they dare not do."

(3) Amongst those bhikkhus, who might have occasions to tread on the white carpets during the life time of the Tathagata, there are bhikkhus replete with supernormal faculties that enabled them to know the mind of the people. Such bhikkhus would tread on carpets as and when they should be tread upon! they would refuse to do so, when circumstance did not allow. Once the Tathagata had passed away, the chances of attaining the Path and Fruition endowed with the knowledge of the future would be rare for sentient beings if not remote. Their faculty of reasoning will be deteriorated and they will not be able to decide whether the white carpets could be treaded with advantage and vice versa. It would be well if they had enough foreseeing power to decide as necessary. If not, the lay devotees might naturally form the idea that: "During the life time of the Tathagata, offerings made to the Sangha invariably fulfil their wish, whereas nothing accrued from the offering made to the bhikkhus of our time; perhaps they are not devoted to practise of the path nowadays". Such thought might make them unhappy.

It was for these reasons that the Tathagata had not treaded on the white carpet, and the Venerable Ananda had also stated: "the Tathagata did not tread on the white carpet in consideration of the facts stated above and because of concern for the bhikkhus of the generations to come, with emphasis being placed on (3) above.

The prince caused the white carpet to be removed and conducted the Tathagata on to the mansion and offered him gruel, soft food and sweet meats. When the feasting ceremony was over, the prince addressed the Buddha: "Most Exalted Lord .... it occurred to me that, the state of peace and tranquility can only be attained by strenuous effort" Whereupon, the Tathagata replied: "prince .... I was also of the same idea when I was a Bodhisatta", and explained him, in extenso, the part of his life from the time of taking up austere practices to the time of



preaching the *Anatta Sutta* to the five *Vaggis*, who consequently attained the fruitional stage of Arahattaship.

### **Prince Bodhi took Refuge in the three Gems**

When the Tathagata had preached the discourse dealing with the establishment of the five *Vaggis* in the Arahattaship, Prince Bodhi asked the Tathagata:

"Most Exalted Tathagata, for one who has a leader (teacher) in the person of the Tathagata, how long has he to work for the attainment of Fruitional Stage of Arahattaship and enjoy peace and tranquility? The Tathagata replied "Prince, in this connection I would ask you a question and you may answer as you deem fit and proper: " Aren't you skilful in managing elephants and wielding of the goad?" The prince said: "Yes Lord, I am skilful in elephant management and wielding of the goad"

The Tathagata went on to ask the prince:

Prince .... supposing a person, knowing that you are skilful in the art of elephant management and wielding of the goad, come to learn the art of elephant management under you and he has these defects: -

(1) Lacking in confidence: He has not enough confidence to attain the desired standard or goal;

(2) Disease: he is suffering from a disease bad enough to prevent him from attaining the desired goal;

(3) Pretension: he makes false pretension or puts on vain and boastful airs, that deters him from attaining the desired goal;

(4) Lacking in effort : he is lacking in earnest effort to attain the desired goal;

(5) Lacking in intelligence: he is not intelligent enough to attain the desired goal.

Would that person be able to learn the art of elephant management and wielding of the goad from you? The prince replied: "Most Exalted Lord... it will not be possible to train a person with any one of the five defects to attain the desired goal, leave alone the question of training one with all those five defects.

Again, the Tathagata put a set of alternative questions:

Prince supposing; the person who comes to you to learn the art of elephant management and wielding of the goad has the following qualifications :

(1) Confidence: He has enough confidence that enables him to reach the desired objective;

(2) Disease: He is free from any disease, or one with sound health to enable him to reach the desired objective;

(3) Pretension: He does not make false pretensions, or he is one with an honest mind that enables him to attain the desired objective;

(4) Effort: He is one with earnest effort that enables him to reach the desired objective;

(5) Intelligence: He is a man of intelligence capable of attaining the objective.

Will it be possible for you to train a person with such qualifications to achieve the desired objective?

Prince Bodhi replied: "Most Exalted Lord... it will be quite possible for me to train a person to achieve the desired objective even when he has only one out of the five qualifications, the more so if he is one with all the five qualities.

**Five elements of effort (*Padhāniyaṅgac*) required of those who practise meditation**

The Tathagata then proceeded to preach:

Prince in a similar manner, there are five qualities to be striven after by one who practises meditation;-

(1) In this Sasana, a bhikkhu has complete confidence in the *Arahatta Magga Ñāna* and Omniscience of the Buddha, with the understanding that the Fully Self-enlightened Buddha is replete with the nine attributes (of *Araham*, being worthy of the highest veneration; of *Samma Sambuddha*, being Perfectly self-enlightened; ----- p -----; of *Bhagavā*, being endowed with the six great qualities of glory)

(2) He is free from disease, and possesses an equable frame of mind and body, and is endowed with a gastrointestinal system (*pācaka tejo*) which can digest food easily, conducive to practice of meditation.

(3) He is free from pretensions and deceptions, presenting himself as he is to the Buddha or to his associates.

(4) He is diligent in the work of doing away with what is bad and striving after what is good; he is energetic and steadfast in his effort. He possesses unrelenting zeal to perform deeds of merit, free from fault.

(5) He is possessed of wisdom and is one with penetrative knowledge (Path-insight into the state of 'rising and falling' of the conditioned, *Udayabbaya Ñāna* that eradicates the suffering of the round of rebirths).

Prince .... as already stated, a person who has these five qualities (termed '*Padhāniyaṅga*': faith, freedom from illness, honesty, diligence, and knowledge of rising and falling of the conditioned, termed, '*Udayabbaya*') is capable of realizing *Arahatta-phala* within seven years under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., if a period of seven years is considered to be too long, a person who has these five qualities can realize *Arahatta phala* within six, five, four, three, two, one year under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of one year is considered too long, one possessed of these five qualities can realize *Arahatta-phala* stage within seven months under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of seven months is considered to be too long, one endowed with these five qualities can realize *Arahatta-phala* within six, five, four, three, two, one month, half a month (15 days) under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of 15days is considered to be too long, one endowed with these five qualities can realize *Arahatta-phala* within seven days, six days, five, four, three, two, one day under the guidance of a leader in the person of the Buddha and live happily.

Prince..., should a period of one day is considered to be too long, one endowed with these five qualities can realize *Arahatta-phala* within half a day that is, one endowed with these five qualities and instructed by the Buddha in the evening realize *Arahatta-phala* in the morning, when instructed in the morning will realize the *Arahatta-phala* in the evening."

This was the answer given in response to the question of Prince Bodhi.

Here are some points connected with the five *Padhāniyaṅga* factors: from a verse written by Ledi Sayadaw to be learnt by heart

Faith, health, honesty,  
Diligence, insight into state of flux,  
Qualities to be striven after,  
For attainment of *Arahatta-magga*!

Of these five mundane factors, confidence or faith (*Saddha*) may be divided into four classes:-

(1) *Āgama saddhā*: Faith of Bodhisattas that has remained unshaken since the time of making the resolution to become a Buddha.

(2) *Adhigama: saddhā*: Faith of the *Ariya puggalas* that remains unshaken since the time of realization of *Magga Nana*.

(3) *Okappana saddhā*: Faith in the Buddha as one who is perfectly Self-Enlightened; in the Dhamma which has been well-taught; in the Sangha for its uprightness.

(4) *Pasāda saddhā*: Simple adoration through respect for the moral virtues of the Buddha, the Dhamma and the Sangha

Of these four modes of *saddhās*, *Okappana saddhā* should be considered as the Faith factor forming a constituent of the *Padhāniyaṅga*.

When prince Bodhi had heard of the practical and personal knowledge of the Dhamma preached by the Tathagata, he said these words of adoration and praise: "One who practises as taught by the Buddha in the evening is able to attain Path and Fruition in the morning; one who practises as taught by the Buddha in the morning is able to attain Path and Fruition in the evening. The Buddha is wonderful, the Dhamma is wonderful; the way of preaching the Dhamma, which is good in the beginning, good in the middle and good in the end, is wonderful, indeed. Thus the prince said in praise of the way in which the Tathagata had preached the Dhamma.

When the youth Sanjikaputta heard of prince Bodhi's address of appreciation of the discourse, he spoke against the prince: This prince Bodhi has said that Buddha is wonderful, the Dhamma is wonderful for being good in the beginning, good in the middle and good in the end, and he also praised the way in which the Dhamma was preached: with all that the prince does not seem to have taken refuge in the Buddha, the Dhamma and the Sangha.

Whereupon, the prince explained to him in detail:

"My dear man .... Sañjikaputta... please do not say so; please do not say so my dear man Sañjikaputta, please take note of

certain facts which I am about to tell you now, that I had heard from my mother in the past:

When the Tathagata was taking up residence at Ghositarama monastery in the country of Kosambi, my mother respectfully approached the Tathagata and made a solemn request: "Most Exalted Lord .... please be so kind as to do honour to my coming child, a son or a daughter, whom I am bearing now, and who takes refuge in the Buddha, the Dhamma and the Sangha by accepting him/her as a lay devotee (*upasakā* or *upasikā*, as the case may be) from the time of his/her birth to the time of death"

My dear man, Sañjikaputta..... when the Tathagata was taking up residence in this very sanctunary of Bhesakala forest in the province of Bagga, my governess approached the Tathagata carrying me in her arms and made a request "Most Exalted Lord... this prince Bodhi takes refuge in the Buddha, the Dhamma and the Sangha, please be so kind as to regard this Bodhi prince as a lay devotee from today till he breathes his last.

My dear man, Sañjikaputta .... in addition to the two requests made by my mother and my governess, "I do hereby for the third time take refuge in the Buddha, the Dhamma and the Sangha. The Most Exalted Lord, may you regard me as a devout lay devotee from today for the rest of my life!

(A question might arise as to the effectiveness or otherwise of the requests made by his mother and the guardian on his behalf. Strictly speaking, they were not effective due to lack of volition, *cetana* on the part of the person concerned; there is no such thing as taking refuge in the three Gems without volition.

Does it mean that those two previous requests became null and void?. As a matter of fact, they were not absolutely valueless; they served as a stepping stone to devotional faith and placed the prince in good stead. He became aware of the attributes of the three Gems when his parents acquainted him



with what they had done for him in anticipation of his arrival. He virtually became a confirmed lay devotee the moment he was aware of the attributes of the Triple Gems and placed his confidence in them.

(Facts connected with Prince Bodhi are taken from *Majjima paṇṇāsa Bodhi Rājakumāra Sutta Pali, Atthakata and Tika*)

### **Prince Bodhi Attained Sotapatti**

After that, prince Bodhi sat at a place free from six faults and addressed the Tathagata: "Most Exalted Lord .... I am one of your devotees: my mother had requested for the first time for favour of your accepting me as a lay devotee before I was born and my governess had repeated a similar request for the second time holding me in her arms when I was a baby;

I have also renewed the request for the third time when I came of age. With all that you have refused to tread on the white carpet laid by a devotee like me: may I be enlightened as to the cause of all this!"

Whereupon the Tathagata asked him: "Prince .... what was your object of laying that white carpet?" "Exalted Lord .... I had done it with the thought and wish that if I would be bestowed with a son or a daughter, the Tathagata would decide to tread on it" was his admission.

The Tathagata said in response: "That was the reason why I did not tread upon it". The prince again asked: "Glorious Lord .... am I destined to go without any off-spring, a son or a daughter?". "Aye ... prince" replied the Lord.

The prince asked "What was the cause of it?" The Tathagata gave him a hint; "This is because you had been forgetful and had indulged in the five sensual pleasures in association with your wife, as a partner, in a past existence!" The prince requested the Tathagata to enlighten him when and in what existence had he been forgetful and indulgent in the five sensual pleasures". The following is the Tathagata's reply to his request:-

Once upon a time, hundreds of people went across the ocean by means of a big boat. The boat was wrecked in the middle of the journey and all the travellers perished with the exception of a couple who managed to land on an island by means of a plank.

The island was inhabited by quite a large number of birds, and the couple, being pressed by hunger, managed to satisfy their hunger by baking the eggs of the birds for their meals. When they found that eggs alone would not do, they killed young birds for their meals through out their first, second, and third stages of their lives. They did not realize at all that their indulgence in pursuit of luxurious living constituted a wrong deed.

Having revealed their past immoral deeds, the Tathagata proceeded to evaluate their guilt saying :-

Prince... Had you and your wife realized your wrong deeds at a certain stage of life, you might stand a chance of getting off-springs at a corresponding stage of your present existence.

Had any one of you realized the wrong deed, there is a chance of getting off-springs on that score.

Prince .... one, who holds oneself dear, will virtually become aware of the advantages of moral acts in all stages of life, failing which, he might guard himself against wrong deeds at one or the other stage of his life.

The Tathagata then went on to preach:-

*Attānañce piyam jañña,  
rakkheya naṃ surakkitam  
tiṇṇaṃ aññataram yāmaṃ  
paṭijaggeyya paṇḍito.*

Rajakumar .... a wise person who knows to hold himself dear guards himself from any shortcoming in his own interests for the present and future existence; one should see to it that he cleans himself from the dust of ten wrong deeds, in his own interests in one or the other of the three stages of life.



(The passage "A wise person who knows to hold himself dear guards himself" should be understood clearly: In the case of a lay devotee (an ordinary person), he should not consider himself to be well protected by simply shutting himself in the top-most chamber of a mansion with its doors and windows securely fastened and security guards well posted on the outside. In a similar manner, a bhikkhu should not consider himself safe in a cave with its doors and windows securely fastened.

As a matter of fact, a lay devotee guards himself well only by giving alms and observe the precepts as far as possible. A bhikkhu guards himself by performing his routine duties towards his associates and elderly bhikkhus, and striving to learn the scriptures and practise meditation in the interests of their progress and security.

The passage that reads: "One should see to it that he cleans himself in one or the other of the three stages of life" means; it is imperative that a bhikkhu or a lay man should strive to gain merit by observance of precepts of his own prescribed standard in all stages of life or failing which at one of the stages of life.

When one cannot perform meritorious deeds at playful young age, he should do it at the second stage of life, failing which due to the burden of a household life, he should do it at the last stage of life without fail. Such a person is considered to have worked out for his self-purification. One who fails to work out for his own purification is considered to be one who does not hold himself dear and to be paving his own way to the plane of misery.

In case where a bhikkhu fails to observe bhikkhu precepts and practise meditation at the first stage, due to pressure of work and studies, he should do so at the second stage. When he could not find time to observe bhikkhu precepts and practise meditation due to heavy burden of advanced studies at the second stage, he should on no account fail to do it at the third and final stage of life. Only then could he be considered to be a person who works out his own purification, one who holds

oneself dear and would be free of bitter regret. This is the correct interpretation of these lines under reference.)

At the conclusion of the discourse, prince Bodhi attained the fruitional stage of *Sotapatti*, and the discourse proved to be beneficial to those present on that occasion.

(This is the story of prince Bodhi)

### **Mara entered the belly of the Venerable Moggallana**

Once upon a time, Maha Moggallana was taking up residence at a monastery in the Bhesakala forest sanctuary near the town of Susumaragira in the province of Bagga. While he was taking a walk in an open space, Māra, the Evil One, chanced to enter his belly and sat on top of the larger intestine. Mahā Moggallana felt that his belly weighed heavy like a mass of stone. The belly was tight and weighty as though it was full of cooked gram or a bag full of damp and watery gram. He considered that should the heaviness in his stomach be due to indigestion, it would not be proper to keep on walking in the open; he eventually retired to the chamber and sat on a reserved seat.

Mahā Thera kept on deliberating as to the cause of the trouble in a normal way. Had he made any attempt to rub his stomach after contemplating on the purity of his Sila and making a will to do away all the pain caused by indigestion or disturbances of internal system, the stupid Māra would have been torn into particles. But he did not make any attempt to allay his pain in that manner; he simply kept on deliberating its cause in a normal way.

After thus scrutinizing the cause of his stomach pain, when Maha Moggallana noticed the evil Māra to be sitting on top of the larger intestine, he said: "Evil Māra... get out; Evil Mara... get out.. don't you try to give trouble to the Tathagata! Don't you try to bring trouble upon yourself and suffer the consequences for a long time" (Mahā Thera had said this because, any attempt to give trouble to the children means giving trouble to the parents. In a like manner, to give trouble to the disciples amounts to giving trouble to the master. That was what

the Mahā Thera meant when he says "Don't you give trouble to the Tathagata".)

Māra was thinking that "this bhikkhu has been saying: 'Evil Māra... get out, don't you give trouble to the Tathagata! Don't you try to give trouble to the disciple of the Tathagata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time' without seeing me at all". He was also of the impression that even the Tathagata would not have the power to notice him, leave alone his disciple. Whereupon, Mahā Moggallana made it plain to Mara: "Evil Māra, I know you and I know what has been going on in your mind .... don't you think that I have no power to know about your thought: You are Evil Mara, you have been presently thinking I know nothing about you, when I said: "Get out Evil Māra... don't try to give trouble to the Tathagata. Don't you try to bring trouble to the disciple of the Tathagata! Don't you try to give trouble to the disciple of the Tathagata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time" You have been thinking that even the Tathagata would not have the power to notice you, leave alone a disciple like him "Isn't that what was going on in your mind?"

Māra came to realize that the Thera had actually noticed him and knew his thought, otherwise he would not have said "Get out Evil Māra .... don't you try to give trouble to the Tathagata .... don't you try to give trouble to his disciple .... don't you try to bring trouble on yourself and suffer the consequences for a long time" and so he came out of the Mahā Thera's stomach and got himself hidden on the outside of the door.

When the Mahā Thera noticed him standing outside of the door, he said to him: "Evil Māra, I see where you are at present; don't you think I can't see you. I see you standing on the outer-side of the door." Then it occurred to the Mahā Thera:-

"Odour emitted from the human body can cause inconvenience to celestial beings one hundred yojanas away in the region of atmosphere (air) (see Di: 2: 260) Māra belongs to the realm of *Paranimmita Vasavatti* inhabited by powerful devas who are noted for their purity and delicate body. But, since Māra had

accommodated himself on top of the filthy intestine, it may be assumed that he is out to do me harm and cause my destruction. For a being with such a frame of mind, there should not be any immoral act that he is loathe to do!

He does not seem to have any sense of shame and dread of consequences of evil acts. It would, therefore, be wise, in the circumstances, to let him know that we were relatives by blood and to make him meek and sober before he can be persuaded to leave".

With this end in view, Mahā Moggallana acquainted Mara with the fact that he was his nephew by revealing the course of his own unwholesome life in a previous existence.

### **Mahā Moggallana's unwholesome life of the past**

Evil Māra... there was an event of interest that occurred in the time of Kakusandha Buddha. I was a Mara by the name of Dusi and my sister was Kali and you were then the son of my sister. Thus you were my nephew then.

(In this connexion, Mahā Moggallana recounted a succession of paternal and maternal relatives from knowledge handed down from generation to generation. In the case of human beings, a son ascended the throne of his father by inheritance. but this is not the case with beings of the celestial world: a celestial being springs into life to take the place of another celestial being as and when his predecessor dies, according to his merits. The present Vasavatti Māra, was a nephew of Dusi Māra. After passing away from that existence, he performed good deeds and consequently became Vasavatti Māra, according to his merits.) It was not that Dusi Mara's nephew was still remaining in existence in that realm.)

Having acquainted Māra of how they were related by blood in a previous existence, Mahā Moggallana went on to reveal the fact that he, in the capacity of Dusi Mara, had committed a heinous act, and he

had to suffer in the plane of miseries for a long time (vide Pitaka Burmese translation of *Mūlapaṇṇāsa Pali Text*).

Evil Māra .... I was Dusi Māra during the time of Kakusandha Buddha, whose Chief disciples were Vidhūra and Sañjiva. The Chief disciple Vidhura excelled the rest in matters concerning the Law (Dhamma); hence he was called *vidhūra*, meaning a wise Thera. Sanjiva Thera would abide in *Nirodha Samāpatti* with ease wherever he might be, either in a forest, at the base of a tree, or at a secluded place. Once it so happened that cow-herds, farmers and passers-by mistook him for a dead bhikkhu in a sitting posture, while he was in the middle of enjoying *Nirodha Samāpatti*. They all collected fire-wood, dried grass and cow-dung and placed them on his body, got them alight as an act of cremation and departed.

(*Anāgamis* and Arahats wishing to enjoy *Nirodha samapatti* perform four preliminary functions of willing (1) that such possessions of his as are not on his person may not be destroyed by the five enemies such as fire etc.; (2) that he may wake up even before the messenger arrives and be ready when his services are required by the Order; (3) that he may wake up even before the messenger arrives and be ready when called or sent for by the Buddha; (4) that he will not pass away while he is still absorbed in *Samāpatti*, (this is achieved by preliminary ascertaining of the time of expiry of his life-continuum) It is not necessary to will for the safety of what he is wearing etc.; and not a single thread of his robe was even affected by the fire caused by the cow-herds and others.

Evil Mara .... on the following morning, Sañjiva emerged from *samāpatti*, and came out treading on the burning red hot cinders of the colour of agati flower, shaking off dust from the robe, and entered the village for a round of receiving food. Cow-boys, farmers and passers by who had cremated him the day before, were struck with wonder when they noticed the Maha Thera on his round of receiving alms. They told among themselves: "This is a sort of miracle which had never occurred before; the bhikkhu was seen to have died in sitting posture the other day, and he is miraculously back to life again" Evil Māra... all those



people had therefore called the Mahā Thera by the name of Sanjiva for his being back to life again; *Sanjiva*.

### **Māra Dusi's heinous acts**

Evil Māra... Dusi Māra hit upon a plan to create a situation that would agitate the minds of the good natured bhikkhus by cruel means. He thought to himself "I have no knowledge of whence those virtuous, righteous bhikkhus come from and where they are bound for; I will incite the brahmin householders to decry those bhikkhus who are reputed to be virtuous and righteous, to speak evil of those bhikkhus among themselves using abusive language, despising, condemning, decrying, and deriding the bhikkhus. Such behaviour on the part of the brahmin householders would disturb and derange them, thereby creating a chance for me to cause harm to them."

Evil Māra...that Dusi Māra went ahead to incite the brahmin householders to act according to his instructions by calumniating and humiliating the bhikkhus, with the result that brahmin householders started to speak ill of the bhikkhus through misunderstanding:

"Those bhikkhus with foul means of livelihood, those shavelings of dirty, low castes, born of the arched upper part of a Brahma's foot, sitting down lazily, gloomily pretending to be enjoying jhana, with bent necks and faces drooping down;

They may be likened to an owl lying in wait for rats in the foliage of a tree, a fox looking slyly for fish along the bank of a river, like a cat lying in wait for its prey at the mouth of a drainage pipe or at a garbage container, like an ass, with a hole in its back, moping near a garbage dump at a corner of a fencing; those bhikkhus shavelings of dirty, low castes, born of the arched upper part of a Brahma's foot, sitting down lazily, gloomily pretending to be enjoying jhana, with bent necks and faces drooping down."

They thus abused the bhikkhus, by using abusive and harsh words, they calumniated the bhikkhus according to the instruction of Dusi Māra, through misunderstanding.

Most of those people were reborn in the planes of woes: such as *niraya* or hell, the worlds of animals, *petas*, and *asuras*, according to the sum of guilt.

(We should consider the following points with reference to the passage: "Most of those people were reborn in the four planes of woes" in order to arrive at a correct view of the case.

If those people were possessed by Dusi Māra and were made to abuse the bhikkhus as his 'agents', they were not guilty of such an offence because of lack of intent or volition on their part in doing so. Dusi Māra was solely responsible for this immoral act and it follows that those people were not liable to be reborn in the planes of misery on that score!

What actually happened was this: Dusi Māra did not attempt to possess them and use them as his agents, but he created a situation that compelled them to turn against the bhikkhus through misunderstanding. He created scenes that showed the presence of women in the vicinity of the bhikkhus; scenes that showed the presence of men in the vicinity of bhikkhunis; bhikkhus in the act of fishing with traps and nets, of catching birds with traps, of hunting with hordes of hounds in the forest, enjoying drinks in the company of women at the liquor shops, dancing and singing; women lingering in the vicinity of bhikkhus and young men in the vicinity of the residence of the bhikkhunis at dusk.. (These were the tactics adopted by Dusi māra).

People noticed such incompatible, discordant scenes whenever they went to the forests, to the parks and to the monasteries, so much so, that they were thoroughly disgusted with the bhikkhus and agreed among themselves not to make any further offerings to them saying, "These bhikkhus indulge in acts inappropriate for them; how should we gain merit by making offerings to such base persons?"

They reviled the bhikkhus whenever they saw them and they were thus reborn in the planes of misery for their unwholesome deeds toward bhikkhus.)

Evil Māra .... when Kākusandha Buddha came to know that his bhikkhus had been outraged by the people under the undue influence of Dusi Māra, he urged his disciples to cultivate the four sublime abodes, *vihāra* (1) *Mettā*: Loving kindness, (2) *Karuṇā*: Compassion, (3) *Muditā*: Altruistic Joy, (4) *Upekkhā*: Equanimity. The bhikkhus cultivated the four Factors of Jhana, the *Brāhmā Vihāra*, with due diligence as instructed by the Tathagata.

When Dusi Māra found out that such a tactic could not influence the minds of the bhikkhus, whose past existences and future destinations were beyond his range of intelligence, he decided, once again, to reverse the mode of his tactics by influencing the people to pay homage and make offerings, with ulterior motive to disturb and derange the bhikkhus, thus giving him opportunity to harm them. (His tactic will be dealt with later on).

Evil Māra .... those Brahmins did as they were bid paying homage and offering alms to bhikkhus.

Evil Māra .... most of those people were reborn in the celestial planes of happiness for such acts of merit.

(Some points of interest with regard to the attainment by the people to the planes of happiness:-

Just as Dusi Māra created unpleasant scenes on the previous occasion, so he created pleasant and agreeable scenes to promote devotional faith of the people in the bhikkhus:

He created scenes depicting the bhikkhus in different postures; some were flying in the sky, some standing or sitting with crossed-legs, some stitching robes, others preaching or learning canonical literatures, and spreading robes over their bodies for warmth in the sky as well as young novices plucking flowers in the sky. (This is another tactic of Dusi Māra).

When the people noticed the bhikkhus engaged in such activities wherever they went, in the forests, in the gardens or in the monasteries, they told the people in the town their own



experience saying, "These bhikkhus, even young novices are of great glory and powers and worthy of offering. It is greatly beneficial to make offerings to such glorious, worthy bhikkhus."

People made offerings to the bhikkhus in the form of robes, food, monasteries and medicine and earned great merit; they were reborn in the celestial planes of happiness after death for such acts of merit!)

"Evil Māra .... it was how Dusi Mara used his undue influence on the people to pay homage and make offerings to the bhikkhus once again." After revealing this part of that fateful event to Mara, Kakusandha Buddha turned to the bhikkhus and urged them to practice meditation: "Come bhikkhus, abide practising meditation by repeated contemplation on the unpleasantness of the physical body (*asubha*); repulsiveness of material food (*Ahare patikula*) unpleasant, undelightfulness, unsatisfactory nature of the world (*Anabhirati*), unsubstantiality and impermanent nature of the conditioned phenomena (*anicca*)"

Evil Māra .... in obedience to the exhortation of Kakusandha Buddha, all the bhikkhus meditated on *asubha*, *ahare patikula*, *anabhirati*, *anicca* in the forests or secluded corners and at the base of the trees, with the result that they attained Arahatsip in due course.

(N.B. Kakusandha Buddha visited all the residential places of the bhikkhus in the world, regardless of the number of bhikkhus at one place, and urged them to take up meditation. The bhikkhus practise these four kinds of meditation as foundation of their spiritual work and went on to cultivate insight meditation, ultimately gaining Arahatsip.

Evil Māra .... sometime afterwards, Kakusandha Buddha went on alms round, attended by the Right-hand Chief disciple, Venerable Vidhura, when Dusi Māra failing to achieve an opportunity to harm bhikkhu by instigating the householders to revile them or also to honour them, made his last bid to destroy the Sangha by himself; he took possession of a youngster and threw a handful of stones at Ashin Vidhura. The stones hit the Mahā Thera's head cutting the skin and touching the skull, as the result of his assault.

Evil Māra .... the Venerable Vidhūra followed Kakusandha Buddha with streams of blood running down his head, unmoved or unshaken by the incidence. Thereupon, Kakusaṇḍha Buddha turned around bodily to look at him, with the look of an elephant and condemned the offender: "This foolish Dusi Māra does not know his own limits", and at that very moment Dusi Māra passed away from the world of devas. He was reborn in the plane of misery.

(Herein, the passage "with the look of an elephant" should be understood that, when an elephant turns to look at an object, it does not turn its head only, it actually makes a right-about-turn.

The bones of ordinary people are joined together with their edges touching one another; in the case of Pacceka Buddhas bones are joined together by hooks at the end of each joint, in the case of Buddhas bones are joined together by rings on either side of the joints. It is for this reason that Kakusandha Buddha had to make complete turn of the body before he could look at the object behind his back, like a golden figure turning round by mechanism. Kakusaṇḍha Buddha thus turned round and made that remark: "This Dusi Māra does not know his own limits. He has done an extremely, heinous act."

In connexion with the passage: "At this moment Dusi Mara passed away from the world of devas and was reborn in the planes of misery" it should be understood that, devas of the celestial planes usually die in their respective planes at the expiry of their terms of life. It should not be taken, therefore, that Dusi Māra died in the world of man. It should be understood that he went back to the celestial plane and passed away from there to be reborn in the plane of misery.

It should be borne in mind that, although Dusi Māra died the moment Kakusaṇḍha Buddha turned round to look at the scene of crime, it does not mean that he lost his life on that score. As a matter of fact, his life term was cut off as if by a huge axe because of his atrocious offence against a Buddha's chief disciple who was possessed of great virtues and vast attributes.)

Evil Māra .... Dusi Mara had to serve his term of punishment in the three planes of misery, namely, *chaphassāyatanika*, *sañkusamāhata*, and *paccatavedanīya*.

(N.B. The denizens in this type of hell, had their sense-organs (eye, ear, nose, tongue, body, chest-(heart) pierced by tapered iron-rods, and as a result they were constantly subjected to excessive pains at the site of each sense organs termed 'pains through contact'; and that plane of misery is accordingly known as '*Chaphassāyatanika* plane of misery': The same hell is also known as '*Sankusamahata* plane of misery' because it has abundant supply of tapered iron-rods to punish the denizens. Another name for it is *Paccatavedanīya*, because of its nature of self-infliction even without anyone to impose the suffering.)

Evil Mara .... warders of this hell used to come at regular intervals, and told me that when two javelins had come together at my chest it would mark the completion of a thousand years.

(N.B. The passage: "When the two javelines have come together." needs to be explained The denizens of this type of hell measure three gavutas in size The executioners, in two groups, started to punish them by piercing and lacerating his body with javelines (tapered iron-rods) from the chest; saying, "This is the spot where your thoughts had arisen to do evil."

Each javelin was of the size of a palm tree in diameter; each party of executioners comprised fifty, in number; one group went from the chest towards the head causing severe pains by lacerating with javelins all their way. The other group made their way towards the feet from the chest in like manner. Each party took 500 years to reach the head or to the feet, or one thousand years to make a complete round trip when the two groups come together again at the chest.")

Evil Mara .... I had to suffer tormentation in that Great Hell for hundreds of thousands of years, and on being released, I had to pass through a sub-section of that hell, named *Ussāda*, where I was

subjected to punishment more severe than in the Great Hell, for ten thousand years before the final release.

Evil Māra .... I had the body of human beings and the head of fish through out the term of tormentation in that Hell. (The head of man is round and on it the javelin are liable to slip off whereas the head of fish is long and flat and serves as a good target.

After recounting the events of the past, the venerable Mahā Moggallana proceeded to preach the Māra in twenty one stanzas to make him repent his own follies:

The hell where Dusi Māra was punished for offending the Arahat Vidhūra the disciple of the Buddha as well as the Buddha himself, has the nature of being tormented by piercing with iron javelins; these javelins will give punishment automatically, even without executioners.

Evil Māra .... You are liable to be tormented in such a hell for offending the disciple of the Buddha, who has understood the cause and effect of any deed. (a)

There are certain abodes situated in the middle of the ocean. They have the pleasant appearance of gems with brilliant colours. A great number of celestial maidens can be seen singing and dancing in those abodes.

Evil Māra .... you have offended the chief disciple of the Tathagata, who is fully aware of those abodes, pleasures enjoyed by those celestial maids, and causal conditions of those pleasures. (b)

That bhikkhu had caused the Pabbayon monastery, donated by Visākha, mother of the rich man Migara, to be shaken even while being watched by the company of Sanghas at the instance of the Tathagata.

Evil Māra .... you will have to suffer the consequences of your offence against the bhikkhu accomplished in *Abhiñña* and *pañña*. (c)

That bhikkhu had caused the Sakka's Vejayanta palace to be shaken with his big toe, with the aid of his supernormal power, thereby frightening all the devas.

Evil Māra .... you will have to suffer the consequences of your offence against the Bhikkhu accomplished in *Abhiññā* and *paññā*. (d)

That Bhikkhu had gone to the Vejayanta palace of Sakka and asked him this question: "Sakka.. do you know the fact of emancipation that is void of all forms of desires?" Sakka, on being asked thus gave the right answer.

Stupid Māra .... you will have to suffer the consequences of your offence against a disciple of the Tathagata, who is accomplished in *Abhiññā* and *paññā* which enabled him to ask such a question. (e)

That bhikkhu had asked the Brahma a question near the Sudhamma Dhamma Hall: "Dear lay devotee... are you still of the erroneous view that there is no powerful bhikkhu or recluse capable of coming to the realms of the Brahmas?; have you ever seen the overwhelming rays of the Tathagata that excel those of the illuminations of the Brahmas, of their mansions, and of their costumes?"

The Brahma answered "I no longer hold the old erroneous views; I see the rays of the Buddha that surpass the illuminations of the Brahmas and of their mansions and of their costumes: Why should I insist any more that I am permanent, or an immortal being?"

Evil Mara .... you will have to suffer the consequence of the offence against the disciple of the Tathagata, who is accomplished in *Abhiññā* and *paññā* which enabled him to ask such questions. (f)

That bhikkhu had contacted, through *Abhinna* based on *vimokkha Jhāna*, the summit of the Maha Meru and the four islands continents, East, West, South and North, at the time of suppressing the dragon King, Nandopananda: (the Venerable Maha Moggallana had covered the Maha Meru and the four islands continents through the agency of a created dragon at that time).

Evil Mara .... you will have to suffer the consequences of your offence against the desciple of the Buddha, who is accomplished in *Abhiññā* and *paññā* which enabled him to ask such questions. (g)

(N.B In dealing with the Māra, the Venerable Maha Moggallana was referring to himself as if he was another bhikkhu, and such a mode of preaching is termed *Annapadesa* method.

The Venerable Mahā Moggallana managed to subdue Mara by exhibition of his Supernormal Power, *Abhiññā* in seven ways from (a) to (g). (a) with reference to *Māratajjaniya Sutta* of *Mūla paṇṇāsa Pali Text*;

(b) with reference to his supernormal power to go on tours of preaching as in *Vimāna Vatthu* and *Peta Vatthu*.

(c) with reference to exposition of *Mahā Moggallana Sutta* in *Mahā Vagga Samyutta Pali Text*.

(d) & (e) with reference to *Culatanhāsañkhaya Sutta* of *Mūlapaṇṇāsa Pali Text*.

(f) with reference to *Aññatara Brāhma Sutta* of *Sagātha Vagga Samyutta*.

(g) with reference to *Visuddhi Magga* Commentary, Second Vol., on the suppression of the dragon King, Nandopananda.

Fire does not make any effort to burn the foolish person. It is the foolish person who gets himself burnt by touching the fire. Just as the foolish person gets himself burnt by touching the fire, so will you be causing to be burnt yourself by offending the Buddha. (h)

Māra ....you have done sinful act by offending the Chief Disciple of the Buddha. Do you fancy that your sinful act will not produce any fitting result? (i)

Evil Mara .... The amount of unwholesome acts standing against you increases with the progress of time. Evil Māra .... have you not got tired of doing harm to the Buddha? (you should have taken lesson from the evil acts of your uncle Dusi Mara who had to suffer in realms of misery. You should at once cease your acts of harm to the disciples of the Buddha. (j)

The Venerable Mahā Moggallana thus exhorted the Māra, citing examples, so as to repent his follies and dread the consequences, for a



long period, in the forest sanctuary of Bhesakala, with the result that Mara, with a heavy heart, disappeared on the spot.

### **An Account of the Lay devotee Brahmin Pancagga**

After keeping up the eighth vassa and emancipating sentient beings worthy of emancipation by preaching *Bodhi Raja Kumar Sutta* and other discourses, in the Bhesakala forest sanctuary near the town of Susumaragira, the Tathagata left for Savatthi to take up residence in the Jetavana Monastery.

There was a Brahmin lay devotee by the name of Pancagga Dayaka. He was so named because of his habit of offering five kinds of stuff that came first and foremost in the process of production (1) first ears of grains from his fields; (2) the first harvested grain; (3) the grain stored first in a granary (4) the cooked meal from the first pot (5) the first stuff laid on the breakfast table. (*Pañca* - five earliest products or stuff, and *dāyakā* - donor, hence *Pañcagga-dāyakā*). The following is an illustration:-

( i ) He used to offer the first ears of corns, barley or oats from his fields to the Buddha and Sangha in the form of gruel prepared with milk in the belief that offering the first products will yield early benefits. This is the offering made of the first crop from the field.

( ii ) When the grain was mature and ripened, he had the grains put in a heap after threshing and winnowing and prepared them into meals and offered them first to the Buddha and the Sangha. This is the offering made of the grains from the first heap of the harvest.

( iii ) After storing the harvested crops in many granaries, when the first granary was opened, he had some grains from the first lot taken out and prepared them as meals for offering to the Buddha and the Sangha. This is the offering made of the grains from the first granary.

( iv ) The cooked food collected from each and every cooking pot was first offered to the bhikkhus. Until such an offering had been made to the Sangha, no one was permitted to partake of the food from the pots. This is the first offering made from the cooking pots.

( v ) He never took his breakfast before collecting certain amount for offering to the Buddha and Sangha in the morning, and in the afternoon he collected certain amount from his dining table for offering to beggars, in whose absence, the collected food stuff was given to dogs. This is the offering made before he ever took his meals.

Thus he came to be known as *Pancagga dayaka*, one who made offerings on five kinds of first occasions.

On one early morning, the Buddha looked into the world by means of *Asayamusaya Ñāna* and *Indriya-propriya Ñāna* and perceived the previous supporting conditions of *Pancagga-dayaka* and wife to be established in the *Sotapatti Magga*, and so the Lord had himself tidied up and remained in his own chamber, on that particular morning.

(All the bhikkhus in the monastery used to assemble at the Chamber of the Buddha at the time of going for alms-round every morning; they always went for receiving alms in the town with the Buddha at their head. But the Buddha used to remain in the Chamber behind closed doors whenever he wanted to go all alone. On such occasions, bhikkhus went on alms-round all by themselves after circumambulating the Scented Chamber with tacit understanding that the Tathagata would not go with them for reason known to himself.)

On that day that Buddha remained in his Chamber behind closed doors at the time of going for receiving food. He came out only when it was time for *Pancagga Dayaka* to have his meal.

He entered the city of Savatthi all by himself, and the citizens knew that some one would be blessed by the Lord that day. They did not come out as usual to invite the Lord for alms-offering.

The Tathagata went along the route from door to door, and stopped at the door of *Pancagga Dayaka* at a time when the brahmin was holding a bowl of food to be eaten and his wife was in a state of preparedness to fan her husband while enjoying the food. The wife was the first person to notice the Buddha standing in front of their house. She tried to keep the Buddha out of sight of her husband by keeping the fan in between the Tathagata and her husband. She knew that if her



husband saw the Tathagata, he would offer all the food in the bowl to the Tathagata, thereby requiring her to make fresh preparation of food for her husband. At the same time she was assailed with confusion and irreverence. The Tathagata knew all about it and directed the rays of the body towards the couple. When the husband saw the golden coloured rays he asked her, "What's all this?" and he looked around and eventually saw the Tathagata standing at the door of the house. Whereupon the wife dropped the fan and hastened to the Tathagata and paid homage and worshipped the Lord in accordance with the time honoured traditional way. The Tathagata uttered a stanza in praise of her while she was in the act of standing up, as warranted by the favourable circumstance.

*Sabbaso Nāmarupasamim  
Yassa natthi mamāyitam  
asatā ca na socati  
sa ve bhikkhūti vuccati.*

One who has cut off clinging to mental and corporeal elements (*nāma rūpa*) without holding the erroneous views of *I* or *my own* and *he* or *she* is free from sorrow and lamentation. Because of cessation of *nama* and *rūpa* he has penetrated the dark mass of defilements and deserves to be regarded as a holy, noble bhikkhu.

The wife of the brahmin was established in the Fruitional Stage of *Sotapanna* at the conclusion of the discourse.

The Tathagata was invited by the brahmin into his house and offered a seat. He then offered the Lord his share of the food, pouring water as a token of dedicating food to the Blessed One, saying, "Most Exalted Buddha, your Worship is the most Homage-worthy personage in the world with devas and men. May you receive my offer of food by the alms bowl". The Blessed One fulfilled his request by receiving the food offered in his bowl and partaking it. The Blessed One then uttered the following stanza after his meal, noting that the time was appropriate.

*Yadaggato majihato sesato vā  
piṇḍaṃ labhetha paradathepajīvī  
nalam thuluma no be nipaccvādi  
taṃ vāpi mira muni vedayantu*

A bhikkhu lives on food enthusiastically offered by donors, either from the first portion or the middle portion or the last portion of the pot, as a normal means of livelihood. A bhikkhu gratefully does accept the food regardless of which part of the pot that morsel of food comes from. He is not overpleased to receive the first portion of food, nor is he disturbed by being offered the leftovers. He has abandoned the likes and dislike. Such a person who is regarded only by wise people as one who has eradicated the *asavas*, indifferent to the world and worldly incidents.

Pancagga-dayaka attained the Fruitional stage of *Sotapatti* at the conclusion of the discourse.

(These are excerpts from *Sutta nipata* commentary, exposition on *Muni Sutta*, which is not in agreement with exposition in *Dhammapada* commentary).

### **Buddha's three visits to Sri Lanka**

An account of the Tathagata's three visits to the Island of Sihala (Sri Lanka), in abridged form, on the lines of *Maha vamsa*, Vol. I.

The Tathagata kept up the first vassa after attainment of Buddhahood in Isipatana, Migadaya near Varanasi. From thence he proceeded to the forest of Uruvela to emancipate the hermit Uruvela by exhibition of miracles. At that time the citizens of Anga and Magada were coming round to pay their annual homage to the hermit with gifts to offer. The hermit did not wish the Tathagata to come to the great festival of offering. His thoughts were known to the Blessed One. So on that very day the Tathagata went to Uttaraguru island to receive offering of food, and from thence he returned to the Anotatta lake to have his meal, and at night-fall (ninth month of Enlightenment) he went on to Sihala island.

His visit coincided with the conference of ogres held at a spot which is the location of the garden of Mahanagavana of today, measuring three yojanas in length by one yojana in breadth in the central part of the island along the shore of a river. The Tathagata went to the place where the ogres were holding conference and while standing directly above their heads on the spot where the *Mahīyaṅgana cetiya* stood today caused heavy rain to fall and strong winds to blow and darkness to descend to frighten them.

Ogres were very much frightened and they beseeched the Tathagata to grant them a place of refuge free from danger. The Tathagata consoled them by telling them that he would relieve them of their anxieties and troubles, if he would be offered a place on the island to stay. Whereupon, they replied “Lord of peace and tranquility... we hereby offer you this very spot and we beseech you to give refuge to all our race on this island.”

The Tathagata restored peace and calmed the fears of the ogres by causing the rain, storm and black-out to cease and descended to the earth and spreading a leather rug, sat on it. When the tathagata spread the leather-rug over the place, ogres ran away to escape from the unbearable heat emanating from the blazing carpet and took refuge in remote areas of the island. The Tathagata caused to the island of Giridipa to come close to Sihala to accommodate the restless ogres. Once all the ogres had settled there, the Tathagata caused the island to move back to its original site.

The blazing leather-rug was removed as soon as the Sihala Island was rid of all ogres. Then all the good devas assembled on the island and held a conference among themselves. The Blessed One preached them the Dhamma with the result that crores of being realized the Four Noble Truths and countless number of devas took refuge in the Three Gems with strong faith.

### Buddha gave a handful of hair to Mahā Sumana deva at his request

Mahā Sumana deva, a resident of the Sumanakuta Mountain, attained *Sotapatti* by hearing the Dhamma at that conference. He requested the Buddha for some memorable object of worship; the Tathagata felt his head with his fingers to get a handful of hair and gave it to Mahā Sumana deva. After that, the Tathagata returned to Uruvela forest.

Mahā Sumana deva brought the handful of hair in a gold-casket and kept it at a spot that was strewn with varieties of jewelleries; it was where *Mahīyaṅgana Ceti* is standing today. The gold casket containing the handful of hair was enshrined in a small pagoda built of amethyst.

In due course of time, the Venerable Sāriputta's disciple, named the Venerable Sarabhu, brought the neck-bone of the Buddha from a pile of sandal-wood fuel by his supernormal power to this place. He sanctified it by enshrining it in the original stupa of smaller dimension and raised its height to twelve cubits, assisted by a company of bhikkhus. The Venerable Sarabhu then returned after reconstruction of the pagoda.

Years rolled by and prince Uddha Culabhaya, younger brother of King Devānapiyatissa rebuilt the old pagoda to a height of thirty cubits enveloping the smaller ceti. Afterwards King Duṭṭhagamani again reconstructed that pagoda making it eighty cubits high. Thus Mahīyangana Ceti grew to a greater height by successive modification through the years.

This was buddha's first visit to the Island Sihala.

### Buddha's visit to Nāgadipa Island

At a time when the Buddha was residing at Jetavana monastery in Savatthi, during the period of the fifth vassa, there was a battle being fought engaging huge armies for the possession of an emerald throne between Mahodara dragon king and his nephew Culodara dragon prince. When the Tathagata perceived this unhappy state of affairs, he

got up early one morning and taking hold of the robe and the alms-bowl, went off to the theatre of war, the island of Nāgadipa, to save the nagas from destruction.

Mahodara dragon king was a powerful king who claimed sovereignty over the Naga country with an area of five hundred yojanas in that part of the ocean.

Mahodara dragon king gave away his sister, Kanha, in marriage with another dragon king ruling over the Vattamana mountain region. In due course, they produced a son named Culodara.

Culodara's maternal grand mother gave her emerald throne to Culodara's mother before her death. Consequently a war broke out over the possession of the throne between King Mahodara and his nephew Culodara. Those inhabitants of the mountain region were also powerful rulers in their own region with their own big army.

There was a dryad called Samiddhi Sumana deity in a Linlun tree (*Buchanania lati folia*) near the arched entrance to Jetavana monastery. He accompanied the Blessed One all along the way to Nagadipa island, carrying the Linlun tree as an umbrella, to protect the Blessed One from weather with the permission of the Blessed one.

This will be further clarified: Samiddhi Sumana deity was a human being in the Nagadipa island in his previous existence. Once he noticed a Pacceka Buddha having his meal at the spot where Rajayatana ceti (popularly known as Linlun ceti) is standing today. He offered the Pacceka Buddha out of reverence a bunch of branches for use in washing and cleaning the bowl, after his meal.

For this deed of merit, he became a dryad of the Linlun tree near the arched entrance to the garden of Jetavana owned by prince Jeta. The Linlun tree stood outside of the monastery since the time of the construction of the monastery.

The Tathagata had brought this Sumiddha Sumana deity together with the Linlun tree for his own benefit and in the interest of the island.

The Tathagata on arrival at the island, sat in the middle of the theatre of war in the sky and caused complete blackout in the area to frighten

the combatants in the battle. Then the Blessed One caused the area to become bright and clear again to relieve the dragons of fear and anxiety. The dragons on seeing the Buddha felt happy and came rallying round him and worshipped his feet with profound respect.

When the Tathagata preached them the Dhamma in the interest of peace and tranquility, the two rival dragon kings were very much delighted and interested in the preaching, so much so, that they made an offering of the emerald throne to the Blessed One by mutual agreement.

Then the Tathagata came down and sat on the throne and partook of the delicious food offered by the Nagas and preached them the Dhamma, with the result that eighty crores of Nagas, both of land and water, took refuge on the Three Gems with great faith.

### **A Request by Dragon King, Maniakkhika**

Maniakkhika, the dragon king of Kalayani region, a maternal uncle of Mahodara, also had arrived at Nagadipa Naga King Island to take part in the raging war. He had already taken refuge in the Three Gems at the time of the Tathagata's first visit to the Sihala island. He made a solemn request to the Buddha: " Exalted Lord... you have, indeed, done a great deed of kindness to us by your exhortations. Had you not come to this place, we would have by now been reduced to ashes. Our ardent wish is that, out of compassion, you do an honour to the place of my dwelling, Kalayani, by your visit when you come to the island of Sihala on the next occasion."

The Tathagata kept silent to signify his acceptance of the invitation.

Then the Blessed One urged them to build *Rājayatana Ceti* on that spot as a memorial to the happy occasion. He presented the Linlun tree and returned the emerald throne with instructions to hold them as sacred objects of veneration.

"Dragon lords.. these two objects should be held in high reverence as relics of my utensils, (*Paribhoga Ceti*) in your own interest and for your continued prosperity."



The Tathagata, after leaving those intructions, returned to Jetavana monastery of Savatthi.

These events marked the second visit to the Island of Sihala by the Buddha.

### **Buddha's Third Visit to Sihala Island**

(to enjoy *Samāpatti* at several places)

Three years later, Maniakkhika dragon king went over to Savatthi for presentation to the Buddha of cordial invitation to Sihala island, while the Lord was taking up residence at Jetavana monastery.

It was on a Fullmoon day of Kason (*vesakha*) during the eighth year of Buddha's attainment to Buddhahood (and one day after Maniakkhika's arrival) that the Lord, on being informed of time for having food, put on the robe and went across to Sihala, attended by five hundred bhikkhus.

Dragon King Maniakkhika, accompanied by his dragons, conducted the Tathagata and bhikkhus to a jewelled pandal near the site where Kalayani ceti is situated now and offered delicious food of the celestial world to the Tathagata and bhikkhus with profound respect.

After preaching to Maniakkhika dragon king and all the dragons, the Blessed One travelled through the sky to the Sumana hill and left an impression of his foot, in order that future generations might hold it as a sacred place (*Pāda ceti*). The Blessed One went to the base of the hill in the company of bhikkhus to spend the day and proceeded to Dighavapi.

During his sojourn at Dighavapi, the Blessed One and all the bhikkhus enjoyed *Phala samāpatti* on the spot where Dighavapa ceti is standing to day. This is one of the sacred places held in high reverence by the people from the days of yore. From here the Blessed One proceeded to the Garden of Maha Meghavana.

On arrival at Meghavana garden, attended by the bhikkhus, the Blessed One sat on the spot where Mahabodhi tree stood and enjoyed *Phala Samāpatti* together with the bhikkhus.

From here the Tathagata, accompanied by the bhikkhus, proceeded to the location of Mahaceti and enjoyed *Phala Samāpatti* together with the five hundred bhikkhus and rising from *Samāpatti*, proceeded to the present location of *Thupayon* ceti and enjoyed *Phala Samapatti* together with the bhikkhus.

Rising from *Phala Samāpatti*, the Tathagata, accompanied by five hundred bhikkhus, went to where Kyauk ceti (Stone pagoda) stands today, and preached the Dhamma to all the devas who happened to be gathered there at that time and returned to Jetavana monastery, in the company of five hundred bhikkhus.

These events marked the Buddha's third visit to Sihala Island. This is the account of Buddha's three visits to Sihala Island.

**End of Chapter Twenty Six.**

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## CHAPTER TWENTY SEVEN

### AN ACCOUNT OF RICH MAN GHOSAKA OF KOSAMBI COUNTRY

(This short account of rich man of Kosambi country has been compiled in the light of *Dhammapada Atthakatha*, Vol. I and *Ankuttara Atthakatha*, Vol. I, where full accounts are given.)

Prior to the appearance of the Fully Self-Enlightened Buddha, a deadly infectious disease (*ahivataka*) broke out in the country of Allakappa, and the toll of this plague ranged anything from ten to twenty in a family at a time. Those who evacuated to the other countries escaped death. One of the citizens left Allakappa together with wife and a baby son. But they suffered from shortage of food in the middle of crossing a barren land and were in a state of exhaustion. The parents took turns to carry the baby for some time.

The husband was of the idea that the crossing of the desert would not be possible with an extra load of the baby on their shoulders. So he kept himself a bit behind the wife by slowing down the speed as though pressed by the call of nature. He placed the child on the ground in a sitting posture and resumed his journey. When the wife did not see her son in his hands, she enquired about the child asking: "My lord... where is my kiddy?" The husband replied: "What good could he do for us under such a condition of stress and strain; we could produce many children so long as we are alive!". The wife screamed in anger "Such a brute you are .... I will not go along with a cruel person like you." The husband confessed his inconsiderate act and apologized to her "Please pardon me for my fault." They were on their road again after picking up the child.

The fatigued couple, with the load of a baby, managed to cross the sandy plain with great difficulty. By evening they reached the hut of cowherds; who had cooked rice with pure milk for their own enjoyment. When they saw the couple and the child, they at once realized that the strangers were hunger-stricken, and offered them a big pot full of rich milk gruel. The wife was moderate in eating and so she

ate just the right measure of food while the greedy husband ate very much beyond the limit, so much so, that he died of indigestion on the next morning. As he was very much attached to the people in the cowherds hut before his death, he took conception in the womb of a bitch.

The bitch gave birth to a lovely puppy in due course. It was well looked after by the cowherd as though it was his own child. The two were very much attached to each other and the little dog followed the cowherd wherever he went.

One morning, a Pacceka Buddha stopped at the door of the cowherd to receive alms-food. The cowherd paid respect and offered food and requested the Pacceka Buddha to stay dependent on him for requisites. Pacceka Buddha took up residence in a grove not far from his dwelling. The cowherd used to take the puppy along with him whenever he went to see the Pacceka Buddha. He used to strike the boulders and dry stumps with a stout staff en route to the dwelling of the Maha Thera, to frighten away the beasts of prey. The puppy took careful note of his master's activities.

On one occasion, the cowherd made it plain to the Pacceka Buddha that it might not be possible for him to attend on him personally every day for one or the other reason. He assured the Pacceka Buddha that the little dog would come to his dwelling to conduct him to and from his hut, on his behalf, in case of his failure to do it himself.

One day, the cowherd sent his little dog to conduct the Pacceka Buddha from the forest to the hut of the cowherd. The little dog went there, and, on arrival, lied with its belly stretched at the feet of the Pacceka Buddha. The Pacceka Buddha realized that the little dog was sent to fetch him; he took the robe and the alms bowl. Being desirous of testing the intelligence of the dog, he went off the beaten track and went towards another direction. Whereupon, the little dog came in front of him and blocked the way. It gave way only when the Pacceka Buddha resumed the right track. He barked aloud at certain spots where his master used to strike the boulders and dried stumps with a stout staff to frighten away the beasts of prey.

The Pacceka Buddha used to give it a big lump of food out of his own bowl every day. The dog was very much attached to the Pacceka Buddha for showing such kindness to him.

At the end of the lent, the cowherd offered a piece of cloth to the Pacceka Buddha for making robes and said: "Reverend Sir... the lent has come to a close and I would leave it to you to stay on at the same place or go to any place of your own choice, and please yourself. "As the Pacceka Buddha appeared to have a desire to leave for another place, the cowherd accompanied him to a certain distance and returned to his hut. When the little dog discovered that the Pacceka Buddha had left for good, it died broken hearted. He was reborn in the deva realm of Tavatimsa.

He was endowed with a voice that excelled that of the other devas of the celestial world as a reward for barking aloud and frightening the beasts of prey as he passed through forest in the company of the Pacceka Buddha in his previous existence. He was therefore known as Ghosaka deva for having a voice that covered the whole of deva realm.

While Ghosaka deva was enjoying the luxurious life of a deva in Tavatimsa, Udena was the King of Kosambi country in the world of men. (Life of Udena has been dealt with elsewhere in this treatise).

Then Ghosaka deva died and was and conceived in the womb of a courtesan in Kosambi during the reign of Udena. When the courtesan came to know that she had given birth to a son she had the newly born babe cast on the garbage dump.

One of the supervisors of workmen in the employment of rich man of Kosambi noticed the child in the middle of a flock of crows, on his way to his master's house; he was impressed by the look of a lovely child and thought there was a bright future for the child. Therefore he picked up the baby and sent it to his house under the care of one of his workmen while he continued his way to his master's house.

On that morning, rich man of Kosambi met a wise man on his way to the palace of the King Udena. The rich man asked the wise man: "Master ... have you studied the astrological signs of the stars and their trend?". The astrologer examined the movements and behaviour of the

planets on the spot and replied: "Any one born today is destined to become the rich man of Kosambi as he is born in conjunction with such and such stars and planets".

On hearing the predictions of the astrologer, the rich man of Kosambi turned to his attendants and gave instructions: "My dear men .... the predictions of this wise man are always axiomatic and determinate; my wife is an expectant mother, and, you better go to my house and find out if she has given birth to a child." The attendants rushed to his house and hurried back to tell him that his wife has not yet given birth to a child. He sent his men out again to find if there is any child born in the city on this day."

The attendants went all over the town to find out if there was any child born on that day. They discovered that there was a newly born babe in the house of his own labour supervisor. When this was brought to his notice, the rich man sent for the supervisor, and on his arrival, asked a few questions:

Rich man: Is it true that there is a baby in your house who is born today?

Supervisor: Yes... master.

Rich man: Give me that child.

Supervisor: I can't give... master.

Rich man: Take one thousand pieces of money in exchange for the baby!

The labour supervisor tried to speculate mentally: "This baby may or may not live long, the question of life and death is beyond my power of decision." In view of this matter of uncertainty, he decided to accept the money in exchange for the baby.

The rich man conceived an idea "Should my wife give birth to a girl, he would be treated as my own son; should she give birth to a boy, he would be killed." After a few days, the wife of the rich man gave birth to a boy.

### **Brutal Acts of the rich man of Kosambi**

(1) He thought of placing the adopted son (Ghosaka, son of a courtesan) in the cow-shed to get killed by the treading of the oxen. He accordingly asked his servants to place the kid at the gate of the cow-shed. The boy was placed at the exit of the cow-shed, as instructed by the rich man.

A big bull, the chief of the herd was the first to come out of the compound and to find the baby lying helplessly on the ground. The big bull shielded the baby by standing over it with its four legs placed around the baby like a fence, to protect it from the imminent danger of being trod upon by the oxen. On seeing Ghosaka the cowherds expressed their opinion among themselves "This child must be a favoured child of fortune; even animals seem to know his attributes" and they took him to their house to be looked after by them with mutual consent.

(2) The rich man enquired as to the fate of the child and was told that the baby was safe under the care of the cow-boys. He regained possession of the child by giving the cow-boys one thousand pieces of money in exchange for the child. He then commanded his men to throw away the baby at the cemetery.

The baby was abandoned in the cemetery at a time when the rich man's goat-herd was tending a herd of goats there. A milking she-goat caught sight of the child; she left the herd and kept herself in such a posture as to afford an opportunity for the child to suck her milk. She left the child only after feeding the child in the manner just described. On departure from the pasture in the evening, she went again to feed the child and fed him as she had done in the morning. The goat-herd's attention was drawn by the strange movements of that she-goat on that day, and saw for himself that the she-goat was feeding the child as if it was her own kid. The goat-herd thought to himself: "This child must be a favoured child of fortune; even animals seem to know his attributes" and so he brought the baby to be looked after at his own house.

(3) On the next morning, he sent his men to find out what had happened to the child. When he was told that the baby was safe under



the care of a goat-herd, he sent his men to redeem the child in exchange for one thousand pieces of money and commanded them to place the baby on the cart-track in the busy part of the town so that it might be killed by being trodden by the carts of a trader on the following day.

His servants did as they were told. A train of carts came into the town as expected but the oxen that drew the first cart saw the baby in their track; so they stood still with their legs fixed like four pillars. The leader of the trade band saw the strange spectacle and was greatly moved by it, so much so, that he picked up the baby to be looked after by himself, as the child appeared to be a favoured child of fortune with a bright future.

(4) The rich man sent out his men to find out if the child had been killed by being trodden by the carts of the trader, and when told that the boy was safe under the care of the leader of the trade band, he again asked them to redeem the child in exchange for one thousand pieces of money and to throw the baby down a steep cliff at a distance from the town.

The baby was thrown upside down by the servants, but the child fell right on top of a work-shop of those who manufactured mats from reeds. The mats made of reeds proved to be as soft as cotton that had been ginned a thousand times due to his deeds of merits in the past. The leading workman opined that the baby was a favoured child of fortune with a bright future, and so he brought the child to his house for adoption.

(5) The rich man sent out his men again to enquire into the state of the child. When he came to know all about the child, he asked his servants to recover the child in exchange for one thousand pieces of money, and to bring the child to his house.

In due course of time, the rich man's own son and Ghosaka came of age. The rich man again made a plot to kill the lad in conspiracy with his trusted potter. He therefore went to the potter and confided to him that there was a stupid son in his house whom he wanted to do away, with secretly by hook or by crook. The potter said: "O rich man... you should'nt have uttered such a speech, a speech full of sin"

The rich man thought that the potter would not do anything for nothing, and so he paid him one thousand pieces of money to make him yield to his persuasions. He was successful because there is no one bribery cannot corrupt. The potter accepted the money and told the rich man: "I will arrange for the pot-kilns to be kept ready on such a such a day", and you might send the boy to me on that date of appointment".

The rich man kept on marking time and on the day of appointment, he asked the youth Ghosaka: "My dear son, I require many pots and I have arranged with our potter to supply them by certain date, you might go now to the potter and ask him to do as he was bid by me without any delay. "Ghosaka replied: "Very well" and left the house.

**One's own malice brings about one's own ruin.**

On seeing Ghosaka on the road, the rich man's own son came running to him and asked for help: "Elder brother .... I've lost many marbles while playing a game with my play-mates: I do pray that you try to recover the loss I've sustained". Whereupon, Ghosaka said: "I can't do it now, because our father has sent me on an errand". The rich man's own son made another request: "If so, just play for me and recover the lost balls. I will go on the errand on your behalf)";

Whereupon, Ghosaka said: "In that case, you might go to the potter's place and convey the message of the father to the potter in minute detail while I play with the boys to recover the marbles lost to them."

The rich man's son went and conveyed his father's message to the potter on behalf of Ghosaka as agreed. The potter said he would carry out his father's orders; he then took the boy into his house and hacked him into pieces with an axe and put the pieces of the dead boy's body into a mud pot which was later kept along with unbaked mud-pots in the kiln.

Ghosaka lad had won quite a lot of marbles and waited for the return of his younger brother for a time. When the younger boy failed to turn up, he went to the neighbourhood of the potter's place to look for him

and returned home when no trace of his younger brother could be found.

The rich man was astonished to see the return of Ghosaka at a distance and was at a loss to know what had happened. He got up before Ghosaka could even take a seat to explain the matter. "Dear son... did you not go to the potter's place?" The youth replied: "No, father, I didn't go ".He asked him again: "Why did you not go?" The youth explained the reason why he did not go and why the younger brother went there on his behalf, in detail.

The rich man felt as if he was reeling, under the weight of the great earth and scolded him, "my'dear son, .... what do you mean by that?" and so saying he hurried to the place of the potter with a greatly agitated mind. When he got to the house of the potter, he could not breathe out full facts of the tragedy and so he simply uttered "Look .. my man, look my man ".But the potter gave him a stiff reply "Rich man ... what do you mean by that... when it is too late!" The rich man had to return home without any further ado. He was reduced to a mental wreck from that time.

(6) The rich man of Kosambi did not take meal together with Ghosaka from that time, and deliberated as to how to do away with his son's rival. He wrote a note and asked Chosaka to deliver it to one of his labour supervisors at a certain village and to tell him verbally that the contents of the note must be translated into action at once. He also instructed the lad to contact one of his boyhood friend, a rich man of Gamaka, and stop at his home for the meals en route to his destination. Chosaka lad had come of age by that time.

Ghosaka paid respect to the rich man. On arrival at the village of Gamaka, he found his way to the rich man's house and stood worshipping in front of him. The local rich man was shaving his beard by the side of a window. When he noticed the lad, he asked: "Young man from where have you come?" He replied with due respect: "Father.... I am the son of rich man of Kosambi". The Gamaka rich man was delighted to see the son of his boyhood friend.

By that time, one of the maids of the daughter of the rich man was on her way to the market to fetch some flowers for her mistress. She was



stopped by the rich man who asked her "Maid... tarry a little, you might wash and brush the feet of this Ghosaka lad and arrange for the provision of bed for him". The maid did as she was bid and went to the market to fetch some flowers as usual.

On seeing the maid with a collection of flowers, the daughter of the rich man scolded her: "You have loitered on the road today...What on earth had made you take such a long time in fetching the flowers?" Whereupon, the servant girl replied:

"Ahem, Mistress, I've never seen such a beautiful youth before; he is said to be the son of your father's boyhood friend; it is beyond my power to express his handsomeness and graciousness. Your father had asked me to wash his feet and provide a bed in the middle of my way to the market to fetch flowers for you, hence the delay.

(The daughter of the rich man of Gamaka happened to be the wife of the lad Ghosaka four existences ago. On hearing about the youth she was assailed by uncontrollable affection for him.)

The daughter of Gamaka rich man, accompanied by the maid, went to the bed-room and found the Ghosaka lad in sound sleep. She noticed a note tied to the edge of his waist-cloth, and out of curiosity, she tried to detach it quietly and read the content thereof. She discovered that the youth had brought a note that would cause his own life. She got it torn into pieces and wrote another one in substitution for the original one before the lad woke up:

Dear labour supervisor ... I am sending my son to you. My boyhood friend, Gamaka rich man has a daughter who has attained the age of puberty: I want you to collect all the yields accrued from our own estates and regroup them into lots of one hundred each kind for presentation at the matrimonial ceremony between the daughter of Gamaka rich man and my own son, and I wish you to act as my duly accredited representative on that happy occasion.

I also wish you to give me an account of the matrimonial ceremony with a statement of expenditure incurred in connection with the marriage, in due course.

Kosambi Rich man

Kosambi Country.

She got the fresh note nicely stamped with a fabricated seal and tied it to the edge of the waist-cloth of the lad as though nothing untoward had happened to it during his sound sleep.

Ghosaka lad spent for a day in that house and resumed his journey after taking leave from the rich man. On arrival at the place of the labour supervisor, he promptly handed over the note with the information that the contents of the note should be translated into action at once. The labour supervisor, after reading the note, summoned all the villagers and addressed the gathering: "My dear men .... although you do not seem to care much about me, my own master, the rich man of Kosambi, has entrusted me with the responsibility of arranging on his behalf, a matrimonial ceremony for his son Ghosaka and the daughter of Gamaka rich man. It connoted that, all the products issued from this area should be collected and grouped into lots of one hundred each kind for presentation to the couple as his gifts.

When everything was set, he arranged for the matrimonial ceremony to be performed in a traditional manner and sent a report to the rich man of Kosambi to the effect that the matrimonial ceremony had been conducted and that everything had been done in compliance with his instructions, with a detailed statement of accounts attached thereto.

On hearing the news, the rich man of Kosambi felt like one suffering from burns and uttered: "Alas! I have been ruined beyond redemption." He suffered both from physical and mental agony and was eventually attacked with acute dysentery, and, yet he had not given up the idea of denying the estate to Ghosaka lad by hook or by crook. He therefore wrote a note with ulterior motive and sent it to the lad. The note reads: "Why have you, my son, stayed there long after your marriage: I want you to come back home urgently".

Upon receipt of the letter, simple minded Ghosaka made preparations for the return journey. The daughter of Ghamaka rich man perceived that the simpleton Ghosaka never knew that it was she who was responsible for his present luxurious life. So, she tried to detain him by her own clever tactics. She convinced him by saying: "My dear man... don't be so hasty; one should make necessary arrangements before one goes to the place of one's relatives" She had thus delayed his early departure for good reasons.

Rich man of Kosambi, with an undaunted will, sent another note stating that he had broken down in health through acute attack of deadly dysentery and he is in a state of hopelessness and the situation warranted his immediate return.

The daughter of Ghamaka rich man could not help revealing, by that time, the true aspects connected with their union and other things at stake.

"My dear man .... rich man of Kosambi is not your own father, though you have all along regarded him as your father. He had sent you to his labour supervisor with a note containing express instructions to kill you right away. I personally destroyed that fateful note and got it substituted by a fresh one of my own design that brought about our union. He did not call you for nothing but to expose that you are not his successor. You should wait until his death."

Soon afterwards rumour that "Kosambi rich man had died" was afloat and the couple made preparations to go there with attendants. The intelligent wife warned her husband to enter the building with great caution and to post escorts around the house before hand. She accompanied her husband as he entered the house, raising her hands and crying as if lamenting. She found her way to the rich man who was lying in a dark corner and struck his chest with her head, as if in great sorrow sending the dying man already weak with ailment to an early death.

After the cremation of the corporeal relics (*sarīrajāpana*) of the rich man of Kosambi, Ghosaka induced by generous bribing the intimate servants of the deceased to tell outsiders that he was the son of the late old man.

### **Title of rich man of Kosambi**

Seven days after the death of the rich man of Kosambi, King Udena considered that he had to find a person to succeed him desirable qualifications to earn the title of a rich man of Kosambi. He ordered his royal servants to find out if the late rich man had a son or not. All the intimate servants of the late rich man unanimously reported that the deceased rich man had a son by the name of Ghosaka, who was worthy of succeeding his father.

King Udena conferred the title of the rich man of Kosambi on Ghosaka complete with insignia of office.

When Ghosaka became the Rich man of Kosambi, his wise and intelligent wife said. "My dear lord ... although we were of lowly origins, we have become great and glorious by virtue of our meritorious deeds of the past, and let us therefore try and keep it up by performing meritorious deeds with redoubled zeal and enthusiasm. Her husband readily accepted her good proposals, and the couple mutually agreed to spend one thousand pieces of money every day in humanitarian acts, *nibaddha dana* without any breach or breakage through out their lives.

(This is an account of the rich man of Kosambi compiled in the light of Anguttara Commentary Vol. I).

### **Buddha kept the ninth vassa in Kosambi**

There were three distinguished rich men in Kosambi country before the time of the Fully Self-Enlightened Buddha. They were Ghosaka, Kukkudha, and Pavarika who were boyhood friends. They looked upon five hundred hermits as their teachers (in the absence of a Buddha) and looked after them well. All the hermits used to take up residence at Kosambi during the rains lasting four months and retreated to the forests of Himalayas in summer and winter seasons lasting eight months.

Years rolled by, and one day, they felt exhausted after crossing a vast barren land without water on their way from the Himalayas to Kosambi. They eventually came upon a huge banyan tree and naturally entertained the hope that "from the look of the banyan tree, there should be a guardian deity powerful enough to provide them with water.

The guardian deity of the banyan tree thought it would be well to fulfil the need of the hermits, and he caused a stream of water, about six inches in volume, to flow from the fork of his tree. When the hermit saw the silvery water they received it with their cups and quenched their thirst. After quenching their thirst, they began to think that it would be a good thing if the guardian deity could also provide them with food, since they happened to be in the thick of a forest far away from the villages. Whereupon, the guardian deity offered them celestial gruel suitable for the hermits.

The hermits thought, since the guardian deity had provided them with food and water, they now had a desire to see him in person. The hermits asked him: "O deva ... you are enjoying such pleasure; therefore, we wonder what kind of deeds of merit you had done in your previous existence? The deity replied: "I had observed the eight precepts for half a day in my previous existence".

This will be further explained: This guardian deity of the banyan tree was one of the servants of Anathapindika in his previous life. It was customary amongst the occupants of the house of Anathapindika at all levels, to keep precepts on every sabbath day. One early morning (of a sabbath day) a workman was required to go to the place of work to perform his duties. When Anathapindika took a list of the recipients of food for that day, he discovered that the work man was the only one who had gone to the forest for work that day. So he allowed the cook to draw food for the evening just enough for that workman. The cooking woman drew the allotted ration and kept it ready prepared for him. On his return, the cook gave him his share of food kept in reserve for him.

When the workman found that the whole house was unusually quiet that day, he enquired about the unusual silence and the empty messing

room from the cook, "All the occupants of the house are observing precepts, it being a sabbath day" was her reply. He asked her again: "Is it true .... mother?" She nodded her head, saying "Yes, it is". "Dear mother .... please enquire from the rich man if one could keep sabbath for the remaining part of the day."

The cook obliged him by putting his question to the rich man, who replied "It might mean keeping sabbath for half a day but not for a full day, but it is tantamount to keeping sabbath and observance of precepts."

On hearing the words of the rich man, the work man washed his mouth and made formal vow to observe precepts and went to his place and kept sabbath till he fell asleep. He died of exhaustion on the following morning and was reborn as a guardian deity of a huge banyan tree on the fringe of a forest.

On hearing the full account of his previous existence, the hermits asked the deity: "You have said about the Buddha, the Dhamma and the Sangha .... which we have never heard before. Is it true that a fully Self-Enlightened Buddha hath arisen?" When the deity answered in the affirmative, the hermits asked: "Where is that Buddha residing at present?" The deity said "The Tathagata has been residing at the Jetavana monastery in the Savatthi country".

The hermits left, saying: "Dear deity of the banyan tree... we are going to pay homage to the Buddha", and they arrived at Kosambi en route to Savatthi. The three rich men extended cordial reception to the hermits and invited them to receive food on the following morning. There was a feasting festival on a grand scale on that day.

As soon as they had taken meal, the hermits said as a token of courtesy, "We are going ...." Surprised by such words, the rich men asked: "Revered Sirs .... it is quite unusual that you uttered such words when you have stayed only for a day on this occasion, though you usually stayed for one, two, three or four months on the previous occasions; we pray that you enlighten us the reason why you depart so early in the day?" Whereupon, the hermits replied: "Rich men... you have, indeed, said the truth: The Fully Self-Enlightened Buddha hath



arisen already, and death is a matter of certainty, though we know not how and when? Therefore we are in great haste to reach the presence of the Buddha" The rich men asked for permission to go along with the hermits.

Hermits said a few words of encouragement in response to their request: "You might stay behind and come afterwards as you all are saddled with worldly affairs that restrict your movements. We will go ahead of you".. They left Kosambi and found their way to Savatthi without stopping too long on the way. On their arrival at Savatthi, they went immediately to the Tathagata who fed them with sweet Elixir of Dhamma. The hermits attained Arahattaship through Path-knowledge acquired by hearing the preaching of the Tathagata.

### **Three rich men attained Sotapanna**

The three rich men left Kosambi, each with five hundred carts fully loaded with gifts of all sorts for offering, and arrived at Savatthi in due course. They occupied a spot in the vicinity of Jetavana monastery and erected temporary charity booths before they went to pay homage to the Tathagata. On their arrival at the feet of the Tathagata they sat at suitable places. The Tathagata preached discourses in harmony with their dispositions, with the result that all the three of them attained Sotapanna. They made offerings of gifts on a large scale for fifteen days in succession. They cordially requested the Tathagata to do them honour by his visit to Kosambi. The Tathagata said in response: "Buddhas naturally prefer places of seclusion!".

They enthusiastically replied: "This is understood... Exalted Lord! and added "Kindly honour us by your visit on receipt of our formal invitation in due course" and after making three rounds by the right side of the Tathagata, they went their way home, building resting centres at every one yojana's distance between Savatthi and Kosambi. On arrival at Kosambi, they publicised the arising of the Fully Self-Enlightened Buddha far and wide. Each rich man constructed big monasteries in their own garden lands at great costs, in anticipation of the arrival of the Tathagata.

Three monasteries were named after their donors viz., one donated by Ghosaka as '*Ghositarama*', one by Kukkudha as '*Kukkudharama*', one by Pavarika in his mango garden as '*Pavarikambavana*'.

When everything was ready, those three rich men despatched a cordial address of invitation to the Tathagata through a special messenger.

### **The Buddha helped brahmin Magandhi & wife attain emancipation**

The Tathagata, on his way to Kosambi, in the company of many bhikkhus, perceived that brahmin Magandhi and wife were predestined to attain Arahatsip. He, therefore, diverted his route from the main road towards the direction of the market-town of Kammasadamma in Kuru country.

Brahmin Magandhi returned early after spending almost all night outside the village in offering lights, according to their custom. On his way to the village to receive food in the morning, the Tathagata noticed Magandhi coming from the opposite direction at a distance. The Tathagata grasped the opportunity of making his presence known to the old brahmin. On seeing the Tathagata, Magandhi thought to himself: "I have all along been looking for my daughter a suitable bridegroom, who is as charming as she is, and assuming the form of a recluse. This recluse is charming and good looking, he is a match to my daughter" With this idea, he went back straight to his house.

(There was a link in the chain of his births, being a recluse in one of his existences. Therefore Magandhi had a natural inclination towards a recluse.)

Old Magandhi told his wife: "Dear one, I've never seen such a recluse before; the one whom I've seen has golden colour; he has the appearance of the great Brahma. He is really a match to my daughter (Magandhi) Get my daughter Magandhi dressed up hurriedly". As they were busy with dressing up their daughter, the Tathagata had left a pair of foot-prints (*Pada ceti*) at the spot where the Lord had first seen the old brahmin, and entered the town to receive alms-food.



(N.B. The impression of foot-prints of the Buddha stands on the spot of his own choice but not on any other place. At the same time, Lord's foot-prints are visible only by the privileged persons and nothing could stand in their way of seeing them: no bull elephant, no torrential rain, no violent destructive storm could destroy these foot prints (Dhammapada Commentary).

The old brahmin, wife and daughter went to the place where the old brahmin had caught sight of the Tathagata, but they could not see him as the Lord had gone into the village by that time. Old brahmin grumbled at the way in which his wife had taken so long in dressing their daughter that the recluse had gone away. The wife asked the brahmin "Let him be gone, but do tell me to which direction has he gone?" The old brahmin retorted: "He's gone that way" and eventually they found the foot-prints of the Lord. The old man said: "Here are his foot-prints, he must have gone towards that direction".

On seeing the foot-prints, the old brahmin's wife thought 'this brahmin is really ignorant; he is not intelligent enough to know the intricacies of the treatise of Veda' and to ridicule her husband, she made this caustic remark: "O brahmin, you are such a fool as to have said that you would give away our daughter to that person whose foot-prints are quite different from those worldlings with stains of passion (*rāga*), malice (*dosa*) and delusion (*moha*). Brahmin, look at his foot-prints which characterize those of a Fully Self-Enlightened Buddha, who had broken open the enveloping dome of defilements; just look at those foot-prints with care:"

*Rattassa hi ukkuṭikaṃ padam bhavē  
duṭṭhassa hoti avakaddhitaṃ padam  
mūlassa hoti sahasānupīṭitaṃ  
vivāṭaccha dassa imīdisaṃ padam*

- the foot-print of one with strong lust does not touch the ground in the middle;

- the foot-print of one with great amount of anger is more marked at the heels;

- the foot-print of one with great amount of delusion is marked by impression of its toes and heels

The foot print, we are seeing is free from all this and it is therefore evident that it belongs to the Omniscient. One who had done away with all forms of defilements.

The old brahmin felt uneasy in mind by his wife's caustic remarks and complained: "O woman, you are rude and aggressive". While they were thus engaged in arguments, the Tathagata had taken the meal in the company of bhikkhus and he made his appearance at a place the brahmin could easily see him.

When the brahmin Magandhi saw the Tathagata coming from a distance, he scolded his wife and said: "The person whom I spoke of is he", and so saying, he approached the Lord and made things plain to the Lord:

"O recluse! I have been looking for you all over the places since earlier part of the day: there is no one in the whole world who is as pretty as my daughter, and there is no one in the world as beautiful as yourself. I wish to give you my daughter to attend upon you as a house wife."

The old brahmin spoke up directly and simply. Whereupon, the Tathagata said, in response to his offer:

"O big brahmin, I had no desire whatsoever for the three charming daughters of Mara of the celestial plane of Vasavatti, who stood by my sides and wooed and tempted me by love-making talks full of sweet charms and (you might imagine) how could I have any desire for your daughter, Magandhi!"

and recited the following verse:

*Disvāna Tanhaṃ Aratiṃ Ragañca  
nāhosi chando api methuna samim  
kimevidam muttakarīsa punnam  
pādāpi naṃ sanphusitum na icche*

Although the three charming daughters of King Mara, namely Tanha, Arati, and Raga approached me under the banyan tree, 'ajapala' with firm determination to tempt me to enjoy filthy sensual pleasure by mutual co-operation with them, I had not the least desire to yield to their wishes nor there was the slightest taint of sensual passion in me. In the same way, I have not the slightest taint of sensual desire on seeing this young Magandhi whose physical body is full of filth, such as, excreta, urine etcetera. I have not the slightest desire to touch her even with my feet. The Tathagata uttered this stanza as though he was communicating not with the brahmin but with a different person.

#### **Young woman Magandhi harboured resentment**

Magandhi, the daughter of the brahmin Magandhi, harboured resentment towards the Buddha for insulting her by comparing her physical body with a collection of filth, such as ordure, urine and what not. "He should have rejected me in a simple manner that does not affect my dignity. I vow to revenge this insult, as and when opportunity occurs, hereafter." Thus Magandhi had sowed the seed of enmity against the Tathagata.

#### **Brahmin Magandhi & wife attained Arahathship after becoming Anagamis**

The Tathagata did not give any heed to the resentment harboured by the young woman, Magandhi, and proceeded to preach the Dhamma to the old brahmin, Magandhi, in harmony with his disposition (for full particulars, please refer to Suttanipatta Pali Text (Burmese translation), *Magandiya Sutta*). Magandhi and wife attained Anagami Ariyaship at the conclusion of the discourse. In due course, the couple considered that, no useful purpose will be served to continue on living the household life (after attainment to the exalted state of *Anagami*) for

any length of time, and they entrusted their young daughter, Magandhi, to her paternal uncle, Magandhi, before they received ordination. They fully attained Arahatsip free from *asavas* by virtue of observance of precept for bhikkhus.

### **Buddha accepted the offering of three monasteries**

After emancipating Magandhi and wife, the Tathagata resumed his journey to the country of Kosambi and arrived there in due course.

When the three rich men heard of the arrival of the Tathagata in the company of bhikkhus, they arranged for reception of the Lord on a grand scale and conducted him to the monasteries. On arrival at the monasteries, they sat at appropriate places and after paying their respects, addressed the Bhagava, "Most Exalted Tathagata ... the three monasteries have been built intended to be offered to all the members of the Noble Order. We humbly request for favour of your acceptance of the three monasteries for use by Sangha arriving from four quarters of the compass." The Tathagata was pleased to accept them, as requested by the donors. The rich men then invited the Tathagata for the performance of feasting ceremonies next day and made their departure.

(As a matter of course, facts connected with slave girl Khujjuttara, Queen Samavati, and Queen Magandhi need to be included here to complete the picture. But facts connected with Khujjatara and Samavati will be given when we come to deal with the Jewel of Sangha later. Full account of Magandhi may please be referred to Dhammapada commentary (Burmese translation) It is proposed to deal here only with certain pertinent facts that warranted inclusion in these chapter)

The Tathagata took up residence in the monasteries donated by the three rich men and kept up the ninth vassa in the country of Kosambi.

### **Magandhi's evil acts**

At the time the Tathagata was keeping up the ninth vassa in Kosambi, the young woman Magandhi had become the Chief Queen of King Udena. This will be clarified: Magandhi was left by her parents, to the care of her paternal uncle Cula Magandhi before they received ordination. King Udena made her his queen after consultation with her uncle Cula Magandhi. A separate chamber with five hundred maids of honour was allotted her by the king. Magandhi had thus been a queen of King Udena by the time. The Tathagata kept the ninth vassa at Kosambi!

Having come to understand that the Tathagata had arrived at Kosambi, she caused all the wretched, reckless, starving drunkards to be summoned, and she bribed and instigated them to call the Tathagata by several names as taught by her. When the Tathagata entered the city on the following day, in response to the invitation of the three rich men to a feasting ceremony, those wretched, reckless drunkards reviled the Tathagata calling several ill names as taught by Magandhi.

Venerable Ananda implored the Tathagata: to leave the place. "Most Exalted Lord ... let us not continue our stay at a town where we have been abused, let us shift to another town! "Whereupon, the Tathagata replied: "Dear Ananda ... Buddhas are totally indifferent to the eight worldly vicissitudes and all those boisterous and abusive noises are bound to die down within a period of seven days and no more; the abusers will be liable to pay for their own demerit; you need not fret and bother yourself by such short-comings!" (This is an abridged form of exposition in Anguttara Commentary. Dhammapada Commentary, 2:23 *Nāga Vagga*, preface to *Atta daṇḍa vatthu* gives more detailed exposition).

### **Extraordinary volitional efforts of the three rich men of Kosambi**

The three rich men invited the tathagata into the city and made offerings of all kinds on a large scale. The Tathagata took residence at their monasteries in rotation and received offerings in the same manner. In other words, when the Buddha occupied Gositayama monastery on a

certain day, he would receive alms-food from Ghosita's house on the following day. In the same manner the Buddha received alms-food from Kukkuḍha and Pavārika, in order of succession. (Dhammapada Commentary).

After a lapse of one month, it dawned on the three rich men:-

Buddhas have arisen for the purpose of safe guarding sentient beings and promoting their well being; we should see to it that all the citizens should also take shares in meritorious deeds.

They accordingly afforded opportunity to all the citizens to participate in meritorious deeds, with the result that all the citizens made offerings in their respective streets, quarters or by formation of charitable societies from that time.

### Eruption of a great dispute amongst the Sangha

When the Tathagata was residing in the Ghositarama monastery, there arose a dispute between a bhikkhu who was versed in the Codes of Conduct (*Vinaya*), and another bhikkhu who was versed in Discourses (*Suttas*), who were living in the same monastery. One day, the one versed in *Suttas* entered the privy and came out, leaving certain amount of water in the cup usually kept in the privy for common use. The bhikkhu versed in *Vinaya*, on entering the privy after him, saw the amount of water that was left in the cup; he came out and asked the one versed in *Suttas*: "Friend... did you leave some amount of water remaining this cup?" The one versed in *Suttas* replied "Friend ... yes, I have" with all sincerity. The one versed in *Vinaya* complained: "Well, friend... don't you know that such an act is tantamount to commission of a guilt (*Āpatti*)?" The one versed in *Suttas* replied: "No ... I don't, my friend". Then one versed in *Vinaya* explained: "Friend, to leave any amount of water in the cup is an offence (*Appatti*)".

The bhikkhu versed in *Suttas* said: "If I am guilty of an offence, I am prepared to remove the offences by confessing". Whereupon, the bhikkhu versed in *Vinaya* explained: "Friend, if such an act was committed through forgetfulness and without any volition there lies no



fault." On hearing this, the bhikkhu versed in *Suttas* formed the idea that he had not committed the offence of leaving behind some water in the cup.

(Herein, the bhikkhu versed in *Vinaya* had thought that, "such an offence (leaving remaining amount of water in the cup) does not amount to a guilt (*Apatti*) by reason of absence of mind, devoid of volition": As a matter of fact, such an offence is tantamount to a guilt, *Dukkata Apatti* no matter whether such an act was committed through forgetfulness or without volition).

The bhikkhu versed in *Vinaya* told his disciples that the bhikkhu versed in *Suttas* did not know when he was guilty of an offence, to decry the one versed in *Suttas*. And when the disciples of the bhikkhu versed in *Vinaya* met the disciples of the one versed in *Suttas*, the former told the latter that their teacher had no knowledge of the guilt he had committed. When his disciples brought this news to his knowledge, the bhikkhu versed in *Suttas* said: "That bhikkhu versed in *Vinaya* himself told me that I was not guilty of that offence, and now he had changed his words and accused me of being guilty of that offence. He has told a lie".

The disciples of the bhikkhu versed in *Suttas* went and told the disciples of the bhikkhu versed in *Vinaya*: "Your teacher is a liar". The quarrel thus began! The bhikkhu versed in *Vinaya* managed to obtain the support of his own associates and charged the bhikkhu versed in *Suttas* with the offense of not seeing the fault as fault (*āpattiya adassane ukkhepaniyakam*) and suspended him with a formal resolution.

The bhikkhu, who was thus suspended, being well informed and of social standing, approached his friends and associates and said: "As a matter of fact, that was a case where there was no fault, not a case where there was fault. I am unfallen, I have not fallen. I am unsuspended, I am not suspended. (although they have suspended me) I am not guilty, I was suspended by a formal act which was not legally valid. I would beseech you to stand by me as my partisans on account of the rule, on account of discipline, *Dhamma Vinaya*. He thus gained

many friends, supporters, and associates. A messenger was also sent to bhikkhus in the villages and country to explain the situation. Thus the bhikkhus in the country who were his associates also became his partisans.

The disciples of the suspended bhikkhus versed in *Suttas* went to those who suspended them and complained by way of refutation: "Friends... that is a non-guilty case, it is not a case entailing any guilt (*āpatti*). Wherefore, the bhikkhu versed in *Suttas* was not guilty of any offence. He is unsuspended though he has been suspended by a formal act which was not legally valid.

The bhikkhus involved in suspending, in turn, told the suspended bhikkhus that, it was a case of guilt (*āpatti*), it was not a non-apatti case, the bhikkhu versed in *Suttas* was, therefore, guilty of an offence; it was not that he was not guilty; therefore he deserved to be suspended by a formal act of suspension which was legally valid: Friends.. do not persue his course, do not attend upon him any more. But their appeals fell on the deaf ears of the bhikkhus versed in *Suttas*; they continued on attending upon the suspended bhikkhu, following him wherever he went.

### **Buddha Exhorted partisan Bhikkhus of the rival groups**

An unknown bhikkhu approached the Tathagata and reported with due respect all what has been stated above. Whereupon, the Tathagata uttered "The Order of bhikkhus is divided; the Order of bhikkhu is divided" twice in succession and went to bhikkhus who had suspended the bhikkhu versed in *Suttas* and addressed them from a reserved seat:

(Bhikkhus had by then not actually been divided, but the Buddha had said it in anticipation of the imminent danger of division in due course of time. For instance, one might have said "the rice grains have ripened" (matured) when one noticed the break of rains ushering in the season for harvesting, hence the utterance!)

The Tathagata addressed them:-



Bhikkhus .... you should not, through pride and vanity, think of suspending or expelling a bhikkhu on account of a simple ordinary matter. Let us suppose that a certain bhikkhu might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on the one hand. On the other hand, there might be bhikkhus who held it to be an offence (*āpatti*). Bhikkhus if those bhikkhus know concerning that bhikkhu: "This Venerable one is well-informed, well read in Pali Text, well versed in *Dhamma Vinaya* and *Pāṭimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (1) If we expel this bhikkhu for not seeing the offence, if we do not carry out the Observance together with this bhikkhu, and carry out the Observance without this bhikkhu, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order." Bhikkhus, knowing this, bhikkhus should not suspend or expel such a bhikkhu for not seeing an offence to ward off schism and promote unity.

Bhikkhus .... you should not, through pride and vanity, think of suspending or expelling a bhikkhu on account of a simple ordinary matter. Let us suppose that a certain bhikkhu might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on the one hand. On the other hand, there might be bhikkhus who held it to be an offence (*āpatti*). Bhikkhus if those bhikkhus know concerning that bhikkhu: "This Venerable one is well-informed, well read in Pali Text, well versed in *Dhamma Vinaya* and *Pāṭimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (2) if we expel this bhikkhu for not seeing the offence, and do not perform *Pavāraṇa* ceremony (inviting one another to pardon) together with this bhikkhu; if we perform *Pavāraṇa* without this bhikkhu. (3) if we do not carry out a formal act of the order (*Saṅgha kamma*) together with this bhikkhu; if we will carry out a formal act of the order without this bhikkhu (4) if we do not sit down on a seat together with this bhikkhu; if we sit down on a seat without bhikkhu. (5) if we do not sit down to drink gruel together with this bhikkhu, if we sit down to drink gruel without this bhikkhu (6) if we do not sit

down in a refectory together with this bhikkhu; if we sit down in a refectory without this bhikkhu; (7) if we do not dwell under the same roof with this bhikkhu; if we dwell under one roof without him (8) if we do not pay respect according to seniority, greet or worship with joined palms, together with this bhikkhu, if we will pay respect according to seniority, greet or worship with joined palms without this bhikkhu, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order." Bhikkhus, knowing this, bhikkhus should not suspend or expel such a bhikkhu for not seeing an offence to ward off schism and promote unity.

After preaching the above discourse for unity of Sangha to the bhikkhus who had suspended the bhikkhu, the Tathagata went over to the disciples of the suspended bhikkhu (who was well-versed in *Suttas*) and delivered a discourse:-

Bhikkhus .... When you have committed an offence, you should not deem it that amends should not be made for the offence, thinking, "We have not committed an offence".

Bhikkhus .... supposing a certain bhikkhu might be guilty of an offence (*āpatti*), though he did not think it was an offence, on the one hand; and on the other hand, there might be bhikkhus who held it to be an offence (*āpatti*).

Bhikkhus, if that bhikkhu who thinks he has not committed an offence knows concerning those bhikkhus: "These Venerable Ones are well informed, well read in Pali Texts, well versed in *Dhamma Vinaya* and *Pāṭimokkha*, intelligent and wise, conscientious, scrupulous and desirous of three training practices. Either because of me or because of any one else these bhikkhus should not take a wrong action through selfish desire, ill-will, through ignorance, through fear.

If these bhikkhus suspend me for not seeing an offence and (1) if they do not carry out the Observance together with me, if they carry out the Observance without me; (2) if these bhikkhus do not perform *Pavarana* ceremony together with me, if they perform *Pavarana* ceremony without me, (3) if they do not carry out a formal act of the order

(*Sangha kamma*) together with me; if they will carry out a formal act of the order without me (4) if they do not sit down on a seat together with me; if they sit down on a seat without me. (5) if they do not sit down to drink gruel together with me, if they sit down to drink gruel without me (6) if they do not sit down in a refectory together with me; if they sit down in a refectory without me; (7) if they do not dwell under the same roof with me; if they dwell under one roof without me (8) if they do not pay respect according to seniority, greet or worship with joined palms, together with me, if they will pay respect according to seniority, greet or worship with joined palms without me, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order." Bhikkhus, knowing this, the bhikkhu, should confess the guilt even out of faith in the Sangha to ward off schism and promote unity.

After delivering this discourse for unity of Sangha, the Tathagata rose from the seat and departed.

(N.B. The bhikkhu versed in *Suttas* had honestly expressed his desire 'to confess and to ask for pardon' if he had committed an offence when the bhikkhu versed in *Vinaya* made a complaint at first. When he was told subsequently that 'any offence committed though thoughtlessness and without volition does not amount to offence or sinful act he sincerely thought he was free from guilt.

Had the Tathagata decided to blame those (versed in *Vinaya*) for suspending the bhikkhus versed in *Suttas* on such grounds, they would have accused the Buddha as taking sides with their opponents, thus exposing themselves to the risk of committing an offence against the Buddha, a demerit that could direct them to realms of woes.

Again, the bhikkhu versed in *Suttas* had knowingly left certain amount of water in the cup and, as such, he was guilty of infringement of a light offence, *dukkata āppatti*. His disciples had expressed their opinion that such a judgment was legally invalid, through attachment to their teacher.

Had the Tathagata decided to approve the judgment of those versed in *Vinaya* on such grounds, the disciples of the bhikkhu versed in *Suttas* would naturally accuse the Buddha of taking sides with their opponents thus exposing themselves to the risk of committing an offence against the Buddha, a demerit that could direct them to realms of woes.

(It should be borne in mind therefore that the Tathagata had thus refrained from putting blame on any of the rival groups, in the interest of peace and tranquillity and delivering discourses for unity of the Sangha, made his departure from the place.)

### **Expounding on two *nānā samvāsa* and two *samānā samvasa***

Now at that time, bhikkhus who had been suspended carried out the Observance and performed the formal act *Sangha-kamma*, in the Sima (within the boundary) of the same monastery whereas those Sangha who had expelled the former carried out the observance and performed the formal *Sangha-kamma* having gone out-side the boundary of the monastery.

One of the bhikkhus of the latter group approached the Tathagata with profound respect and addressed the Bhagava:

"Most Exalted Lord: .. those bhikkhus who had been suspended carried out the Observance and performed the formal act *Sangha-kamma*, in the Sima (within the boundary) of the same monastery whereas those Sangha who had expelled the former carried out the observance and performed the formal *Sangha-kamma* having gone outside the boundary of the monastery."

Whereupon the Tathagata gave the following answer to that bhikkhus:

Dear bhikkhu ... in case where those suspended bhikkhus carried out the Observance and performed other *Sangha-kamma* in accordance with the procedure for a motion and proclamation, *ñatti kammavācā*, laid down by me, in the Sima of the monastery, their performances must be held to be quite in order, legally valid.

Dear bhikkhu .... in the same way, if you the suspending bhikkhus who have suspended the former carried out the Observance and performed other *Sangha-kamma* in accordance with the procedure for a motion and proclamation, *ñatti kammavācā*, laid down by me, in the Sima of the monastery, your performances also must be held to be quite in order, legally valid.

Dear bhikkhu .... What is the reason for this? The suspended bhikkhus belong to a different communion from yours (not associated with you) and you belong to a different communion from theirs. (not associating with them).

### Two kinds of *Nānā Saṃvāsa*

Dear bhikkhu... There are two grounds for belonging to a different communion, *Nānā Saṃvāsa* (1) one's own effort; one makes oneself belong to a different communion. (2) being suspended by the Sangha for not seeing own offence (*apatti*), for not making amends, for not abandoning wrong view. Thus there are these two grounds for belonging to a different communion.

### Two kinds of *Samānā Saṃvāsa*

Dear bhikkhu... there are two grounds for belonging to the same communion, *Samānā saṃvāsa*: (1) One's own effort, one makes oneself belong to the same communion (2) the whole Sangha lifts the Suspension and restore (*osaraniva Kamma*) the bhikkhu who was suspended (*Ukkhepaniya Kamma*).

Thus there are two groups for *Nānā-saṃvāsa* and two grounds for *Samānā saṃvāsa*, exhorted the Tathagata.

(N.B. There are two groups or two types of bhikkhus, namely, (1) lawful bhikkhus (*Dhammavādi*) who suspended the guilty bhikkhus (2) Unlawful bhikkhus who are suspended for being guilty of one or the other offence (*Adhammavādi*): Should a bhikkhu, residing with one group or the other, decide after scrutinizing the views of both the groups of bhikkhu, that the bhikkhu, who are suspended are unlawful



bhikkhu, and the bhikkhu, who suspended them are lawful ones, he himself has made himself of different communion with the suspended bhikkhus and of the same communion with the suspending bhikkhus.

### **Conduct of bhikkhus in dispute**

Now at that time, bhikkhus fell into dispute, quarelling and causing trife at the refectory in the villages. They behaved unsuitably towards one another in physical action and in speech; they came to blows. People looked down upon them, criticized them. Well-conducted and modest bhikkhus reported this unhappy state of affairs to the Tathagata who sent for the disputing bhikkhus. Having made enquiries and having rebuked them, the Tathagata gave an appropriate talk and addressed them:

Bhikkhus, when the Sangha is divided, not behaving according to rules, if there is discord, you should sit down separately, thinking "We cannot at least behave unsuitably towards one another in physical action and in speech; we cannot come to blows."

Bhikkhus, when the Sangha is divided, but if it is behaving according to rule and if there is friendliness, you may sit down next to one another."

These are the guide-lines given to the rival bhikkhus for observance, when there is dissension amongst the Sangha.

### **Discourse on the story of Dighavu**

The two rival groups of bhikkhu went on quarelling, making strife falling into disputes, in the midst of the Sangha wounding one another with the weapon of the tongue. The Sangha was unable to quell the dispute.

Then a certain bhikkhu approached the Tathagata, then having approached, having paid obeisance to the Tathagata, he stood at a suitable place and reported the matter to the Tathagata, requesting him to approach the quarrelling bhikkhus.

Whereupon, the Lord went to the bhikkhus and exhorted them:

Bhikkhus... it is not at all right and proper for you to be quarrelling, fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions.

Whereupon, a bhikkhu of the suspended group, who had the welfare of the Lord at heart, addressed:-

"Most Exalted Tathagata, .... Let the Lord of the law wait, let the Bhagava remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strifes." This was his appeal to the Tathagata..

The Buddha exhorted them twice in the same strain, and the bhikkhu of the suspended group repeated his appeal for two times in succession.

(N.B. The suspended bhikkhu was a well-wisher of the Buddha. He took pains to appeal to the Tathagata not to trouble himself about the matter at a time when the flame of anger was at its pith.

But the Tathagata perceived that the two rival groups would be back to their senses once the anger was removed, and so out of compassion for these bhikkhus the Buddha delivered a discourse on the life story of Dighavu with that end in view:

### **The story of Dighavu**

Once there was a King of Benares by the name of King Kasi, who had great amount of wealth, a big army war chariots, elephants, horses, infantry, a vast expansion of land, a big treasury, and fully stocked granaries. The King of Kosala, by the name of Dighiti was poor having only a small amount of wealth, a small army, limited number of war chariots, elephants, horses and infantry, a small treasury and granaries. Bhikkhus .... King Brahmadatta alias Kasi King prepared for war against King Dighiti, and marched towards Kosala with a great army comprising war chariots, elephants, horses, infantry.

### **The weak succumbed to the strong**

On hearing the alarming news, King Dighiti of Kosala weighed in his mind. “ King Brahmadatta of Kasi is rich, owns enormous amount of wealth, has a great army, comprising war chariots, elephants, horses, infantry, a big treasury, a vast expansion of land and granaries, whereas, I am comparatively poor, having a small amount of wealth, a small army and I am sure to be defeated by the first attack launched by that King: it would be wiser to evacuate than to get defeated,” Therefore, taking his queen, he fled from his city long before the enemy reached it.

Bhikkhus ... King Brahmadatta took possession of King Dighiti troops, chariots, territory, treasuries and granaries, and reigned over his newly conquered land. Dighiti, the ex-King and his queen arrived at Benares in due course, and took refuge at a potter’s house on the fringe of the City in the guise of wandering ascetics.

### **The Queen conceived a child and had a craving for particular things**

Bhikkhus ... after some time, the queen of King Dighiti became pregnant developing a strong desire for certain particular thing: to see at sunrise a fourfold army, fully arrayed, fully equipped standing on level ground and to drink the washings of swords.

The queen made it known to her husband, King Dighiti of Kosala, that she had conceived a child and that she had a strong desire to see fully equipped army at sun-rise, and to drink water used in washing sword; Whereupon, the King of Kosala said: “Dear queen ... how will it be possible for us to see a fully equipped army and to get water used for washing swords, when we are in a humble condition!” The queen replied: “ Your Majesty, I will die if my wishes are not fulfilled”.

### **A far-sighted philosopher and friend**

At that time, King Dighiti’s boyhood friend was the Brahmin priest of Brahmadatta, King of Kasi. Bhikkhus, ... Dighiti, King of Kosala went to see his boyhood friend the Brahmin priest and told him, “My dear friend ... your friend, the queen, is in a family way, and she has a



strong desire to see a fully equipped Army standing in a vast and level plain, and to drink water used in washing swords". Whereupon, the Brahmin said: "Your Majesty... in that case, I should like to see the queen".

Bhikkhus .... the queen went to see the Brahmin priest. When the Brahmin noticed the queen coming from a distance, he got up and arranging his upper garment over one shoulder and with his hands clasped announced joyously: "Indeed, a King of Kosala is in your womb" for three times in succession. And he assured the queen "Be happy, good queen; you will get a chance at sun rise to see the fully equipped fourfold army arrayed on a level ground and drink the washings of the swords."

Bhikkhus .... the Brahmin priest went to King Brahmadata of Kasi and addressed: "Your Majesty... the signs which I can see are such that a fully equipped army must appear on a vast plain at sun-rise and the royal swords are to be washed then" The King ordered his courtiers to carry out the instructions given by the Brahmin priest.

The queen of King Dighiti had her strong desires fulfilled (as arranged by the Brahmin): she had seen a fully equipped army standing on a vast plain and drunk the water used in washing the swords. Bhikkhus, she gave birth to a baby son in due course and was named Dighavu.

Bhikkhus .... when prince Dighavu had grown to an age of discretion, it occurred to King Dighiti "The King Brahmadata of Kasi had hitherto done much harm to us; he had seized our army, war chariots, elephants, horses, and territories including small villages; deprived us of our treasuries and granaries. He would do away with three of us once he found out our whereabouts; it would be safe for our son, Dighavu, to stay outside the city. He accordingly arranged for Dighavu to stay aloof from them at a place outside the boundaries of the city. Bhikkhus... prince Dighavu learnt various arts and science of the time during the period of his self-exiled life.

### **A disloyal court barber**

Bhikkhus .... a barber of King Dighiti of Kosala had free access to the palace of the King of Kasi. Bhikkhus .... when the barber saw the King and queen of Kosala taking refuge in an old hut of the potter under the guise of ascetics on the outskirts of the city, he went to King Brahmadata of Kasi and reported: "Your Majesty .... King Dighiti and his queen have been taking refuge in a hut of a potter under the guise of ascetics on the outskirts of the city". Bhikkhus.. King Brahmadata ordered his attendants to bring the King and Queen of Kosala to him. The attendants did as they were bid.

Bhikkhus .... King Brahmadata of Kasi gave orders to his servants, "Courtiers .... fasten the hands of King Dighiti and queen at their backs tightly, shave their heads bald with razer, beat a drum that produces harsh and broken sound, take them from street to street, from cross road to cross road, beating them all along the way, and finally get them out of the city by the southern gate to be cut up into four pieces. Their remains must be discarded to the four quarters. The executioners did as they were ordered by the King.

### **King Kosala's Doctrine of peace**

At that time, prince Dighavu had a longing to see his parents. He thought to himself: "It is quite a long time that I have not seen my parents, I had better go and see them now" He, therefore, entered the town and came face to face with his ill-fated parents, with hands fastened tight at their backs, their heads, shaved bald, being, (beaten up) paraded from street to street, from cross road to cross road to the unbearable sounds of a drum. He was greatly shocked and choked with a deep sense of sorrow, but he managed to go near his parents with strained emotions.

Bhikkhus .... when King Dighiti saw his son, Dighavu coming from a distance, he uttered words of advice meant for his son:

My dear son .... Dighavu .... do not look far and do not look close either;

My dear son, Dighavu .... revenge does not promote peace;

My dear son, Dighavu .... Only non-resentment gives peace.

When King Dighiti uttered such words of advice, the courtiers misunderstood him and said:

"This King Dighiti of Kosala had lost his head; where is his son, Dighavu? Whom is he addressing as "My son, Dighavu .... do not look far, and do not look close, either. My dear son, Dighavu .... revenge does not promote peace; My dear son, Dighavu .... only non resentment gives peace".

When King Dighiti heard of their remarks, he retorted: "My dear men... I am not voicing through loss of head, in fact, wise men will understand the meaning of what I meant ".

King Dighiti uttered the same words of advice for three times and the executioners made the same comments for three times. King Dighiti gave the same explanation to them, to show that he was mentally sound and that it was meant for wise men who would understand, meaning his son.

Bhikkhus .... the executioners went on punishing the royal couple all along the route and finally took them out of the city via the south gate, as instructed by their King. King Dighiti and queen were cut into fours and their severed limbs discarded to the four quarters. The executioners went back into the city after posting guards at the place of execution.

### **Prince Dighavu's clever arrangement**

Bhikkhus .... Dighavu went into the city and came out with some liquor for presentation to the guards, who soon got drunk and fell into deep slumber. Dighavu collected a pile of fire-wood and placed the remains of his royal parents on top of the pile and cremated them in a traditional way. Raising his clasped hands in a respectful manner he made three right-hand rounds about the pile of bon-fire.

### **King Brahmadatta was greatly shaken**

At that time, King Brahmadatta was in the upper chamber of his palace; he caught sight of Dighavu, through the window, in the act of circumambulating the funeral pyre three times, with his palms joined and raised toward it. It at once occurred to him, the man must be one of the nearest relatives or kinsmen of Dighiti, and the one who would certainly do something against one". He was greatly annoyed that no one was thoughtful enough to bring such a case to his notice.

### **Prince Dighavu served as an Elephant keeper**

Bhikkhus .... prince Dighavu went into the jungle and mourned over the loss of his royal parents, weeping to his heart's content for a while and re-entered the city. He went to the elephant stable near the palace and requested the royal elephant master to employ him as a trainee. His request was readily granted.

Bhikkhus .... prince Dighavu used to get up early and sing sweet songs and play harp harmoniously at the elephant shed every morning. On hearing the singing and playing of the harp, King Brahmadatta asked his courtiers as to who was the singer and player of the harp early in the morning every day. The courtiers gave the King full description of the singer and player of the harp.

The King then ordered his men to bring the singing lad who played the harp, so well.

### **Prince Dighavu was appointed as an inmate of the palace**

When the courtiers brought Dighavu before the King, he was asked: "Youthful lad .... is that you who sing sweet songs and play the harp so well at the elephant stable early in the mornings every day?" The prince gave his answer in the affirmative. Then the King ordered him to sing and to play his harp in his presence.

Bhikkhus .... prince Dighavu sang songs sweetly in harmony with the tuning of the harp in compliance with the royal orders. The King was greatly delighted with his performance and ordered the boy to serve him as one of the attendants. The prince undertook to serve as an

attendant to the King. In due course, he was upgraded to a confidential position of trust in consideration of the five qualities that he possessed (1) getting up earlier than the King, (2) going to bed after the King, (3) always being alert and willing to serve, (4) doing all that would please the King, (5) habit of speaking well and affectionately.

### **Prince Dighavu honoured his father's words**

Bhikkhus .... one day, King Brahmadatta of Kasi ordered prince Dighavu to harness the royal chariot: "Dear lad .... harness the chariot, we will go into the forest of deers". The prince replied "Very well... your Majesty", and when every thing was set, he reported the matter to the King: "Your Majesty... the chariot is ready, and it is up to your Majesty to decide when to leave". The King started off for big game in the forest followed by a company of his army.

Prince Dighavu drove away the royal chariot at such a great speed that it eventually got cut off from the royal followers. When they had gone far enough, King Brahmadatta ordered prince Dighavu: "Youthful lad .... we have been cut off from the party, I am tired and you might unharness the chariot, so that I might take some rest. The prince unharnessed the royal chariot and sat cross-legged on the ground. The King lay down to relax with his head rested on the lap of the young lad. He soon fell into a slumber through tiredness.

Bhikkhus .... when the King was in sound sleep, prince Dighavu's mind began to work:

"This King Brahmadatta of Kasi country had done much harm to us. He had forcibly seized our army, elephants, horses, chariots, territories, treasuries and granaries. It was he who had assassinated my parents; the opportunity to revenge on him has presented itself now".

"He drew his sword out" and bhikkhus .... and his father's words of advice crossed his mind:-

"My dear son, Dighavu .... do not look far, and do not look close, either: My dear son, Dighavu .... revenge



does not promote peace; My dear son, Dighavu .... only non-resentment gives peace."

It would not be right for me to go against my father's advice and replaced the sword in its sheath.

For a second time, for a third time, Prince Dighavu drew his sword out to wreak vengeance on the old enemy and for the second and third time he replaced his sword in the sheath, remembering the advice given by his royal father.

Then Brahmadata, the King of Kasi frightened and agitated alarmed unsteadily got up all of a sudden from his sleep. Whereupon, prince Dighavu asked him: "Your Majesty .... what has caused you to get frightened, agitated and alarmed?" The King replied: "Youthful lad .... I dreamt in my sleep that I was running away for life through fright from the son of King of Kosala who was chasing me with a sword."

Bhikkhus .... then prince Dighavu held the head of King Brahmadata with his left hand and drew out the sword with his right hand and said: 'Your Majesty .... the son of the late King of Kosala is no other person than myself. You had done much harm to us, you have forcibly seized our army, elephants, horses, chariots, territories, treasuries and granaries. It was you who have assassinated my royal parents. Now, it is my turn to revenge on you!"

Whereupon, King Brahmadata touched prince Dighavu's feet with his head and entreated him for mercy by granting him life: "Dear son, Dighavu .... please grant me life." He thus entreated for mercy three times in succession. Then the prince replied: "How will it be possible for me to grant life to a King! It is a king who should grant me life." "Well then, dear Dighavu, you grant me life and I will grant you life".

Bhikkhus .... Brahmadata, the king of Kasi and Prince Dighavu granted life to one another, and they took hold of one another's hands. They vowed to do no harm to one another. Then, the King asked Dighavu: " My dear son.. please get the royal chariot harnessed and let us return". The prince said "Very well... your Majesty". When every thing was set, he reported that everthing was ready and it was up to his Majesty to leave as and when he so wished.

### **The King had returned**

**Bhikkhus .... once the King had mounted the chariot, prince Dighavu drove the chariot with accelerated speed and they caught up with the army in no time. King Brahmadata of Kasi accompanied by his troops then returned to the city. On arrival at the royal palace, the king had the councilors and ministers assembled and addressed them: "Good Sirs, .... what would you do if Dighavu, the son of King Dighati, could be found now?"**

**Then, some said: "we would cut his hands off", others said; "we would cut off his feet", again others said, "we would cut off his hands and feet", .... ears .... nose .... ears and nose; we would cut off his head.**

**"The King, pointing his finger, said: "This is prince Dighavu, son of the late King Dighiti of Kosala: Nothing could be done against him now; just as he has granted me life, so also have I granted him life."**

**Thus proclaimed King Brahmadata of Kasi.**

### **Prince Dighavu's doctrine of peace**

**King Brahmadata of Kasi then asked prince Dighava:**

**My dear son .... your father is believed to have left four sets of words,**

**My dear son .... Do not look far and do not look close, either! Revenge does not promote peace; only non-resentment gives peace.**

**My dear son, Dighavu... what did your father mean?**

**Prince Dighavu gave the following reply in response to the King's query:**

- (1) Your Majesty .... my father had advised me 'Not to look far': This should be understood to mean "One should not be at enmity with other people for any length of time".**
- (2) Your Majesty .... my father had advised me 'Not to look close, either': this should be understood to mean: "Not**

to shorten the term of friendship, but to strengthen and prolong ties of friendship".

(3&4) Your Majesty... my father had, advised me: "My dear son .... enmity could not be brought to an end by any act of revenge: You can only do away with enmity by avoidance of revenge:

Your Majesty, in case I assassinated you for killing my parents, your well wishers would undoubtedly try to kill me. That would not end the chain of events for my well wishers would turn against your well-wishers, and the endless chain of events would go on for ever and for ever!

Now that your Majesty had granted me life and I have done like wise, the question of enmity or revenge would no more arise and so my good old father had said:" My son .... revenge does not pay: Harbour no resentment and be happy" with that end in view!

Thus prince Dighavu interpreted the meaning behind his father's advice on end of strife.

To this end, the wise men of the olden days had also left the following lines for our guidance:-

- 1 Don't prolong the cause of enmity;
- 2 Don't shorten the term of friendship;
- 3 Friendliness eliminates enmity;
- 4 Resentment begets revenge!

### **Prince Dighavu regains his father's kingdom**

Bhikkhus .... when prince Dighavu had explained the underlying meaning of his father's advice, King Brahmadatta of Kasi said: "My dear men .... it is indeed, wonderful: such a marvellous thing had never occurred before; this Prince Dighavu is so wise that he could explain us in extensor what his father had uttered in abridged form! Thus King of



Kasi spoke highly of prince Dighavu and formally returned the possessions of his father (late King Dighiti of Kosala) comprising army, elephants, horses, chariots, territories, treasuries and granaries, and above all, he gave away his daughter, who had come of age, to prince Dighavu.

### **Buddha's Exhortation**

"Bhikkhus .... it will be seen that, even those kings in arms could come to friendly terms through forbearance and kindly disposition! Bhikkhus .... when those of you who have become members of the Order within the domains of my instructions that are good in the beginning, good in the middle and good at the end, cannot forgive and act in friendly way, how can you expect to uphold the dignity and maintain the nobility and purity of my teachings! "Then the Tathagata repeated for the third time the exhortation he had given before: "Bhikkhus, it is not at all right and proper for you to be quarreling fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions." At this last exhortation also, the bhikkhu who belonged to the suspended group addressed the Bhagava as before: "Most Exalted Tathagata .... Let the lord of the law wait, let the Bhagava remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strifes." The Tathagata then considered "These useless people (without hope of achieving the Path and fruition) are really incorrigible. It's not easy to bring them to senses" and departed from that place.

### **End of the story of Dighavu**

..... ☆ .....

(This story has been compiled from Vinaya Mahava Pali Text. *Kosambi Kakkhandhaka*. For further particulars, please refer to *Pancaka Nipatta*, *Dighiti Kosala Jataka* and *Kosambiha Jataka*.)

### Ten Stanzas of Exhortation

The Tathagata entered Kosambi early in the morning for alms food and after his meal returned to the monastery. The Tathagata then had his lodging kept in order and carrying the robe and the alms bowl, he stood in the midst of the bhikkhus and gave the following exhortations in ten stanzas:

*Puthusaddo Samajano,  
Na bālo koci maññatha,  
Sanghasamin bhijja mānasmim,  
Nānan bhiyo amannayum.*

These bhikkhus, with foul mouth and rude manners, have boisterous, cheerless voices; they are of the same type of persons with impure hearts; there is no one amongst them who knows his own folly or foolishness: Above all, none of these bhikkhus has realized that dissension amongst the members of Order has arisen because of him (his conduct).

*Parinmuthā paṇḍitabhāsā,  
vācāgocara bhāṇino.  
yāvicchanti mukhāyāmaṃ,  
yena nītā na taṃ vidā.*

Those bhikkhus, with foul mouth and rude manners, are greatly infatuated by delusion, intent only on quarrelling and going under the guise of wise and intelligent persons. (they do not dwell in contemplative mood)

They open their wide mouths and utter abusive language without any sense of shame or dread of blame; (none of them keep silent as a gesture of regard and respect for the Sangha). They are ignorant of the fact that such acts of quarrels and conflicts invariably lead to a state of shamefulfulness; they do not perceive that ill-will (anger) leads them on to such shameful acts.

*Akkocchi maṃ avadhi maṃ,  
ajini maṃ ahāsi me.  
ye ca taṃ upanayhanti,  
veraṃ tesam na sammati.*

If you harbour resentment against a person for having abused you, tormented you, over powered you, robbed or deprived you of your property; and if you do not care to forbear against that aggressor in the interest of peace and tranquillity, the flame of enmity will not die down, but it will keep on burning up to the time of dissolution of a world system.

**"Forbearance should be the batch of a bhikkhu"**

*akkocchimam avadhi maṃ,  
ajinimam ahāsi me.  
ye ca taṃ nupanayhanti,  
veraṃ tesūpasammati.*

If you do not harbour any resentment against a person who has abused you, who has tormented you, who has over-powered you, who has robbed or deprived you of your property, through forbearance and equanimity, the flame of enmity is bound to dwindle to a vanishing point for lack of fresh fuel!

*na hi verena verāni,  
sammantīdha kudācanam.  
averena ca sammati,  
esa dhammo sanantano.*

In this world, the flame of animosity cannot be extinguished by harbouring resentment and taking revenge on one another. To wash ordure by means of ordure will not be of any avail! Ordure could be cleaned by means of pure water. In the same manner, the flame of animosity could only be extinguished, and peace and tranquillity restored, by forbearance and loving kindness. This is the beaten track that all the Buddhas and Pacceka Buddhas have hitherto followed.

*Pare ca na vijānanti,  
mayamettha yamāṃse -  
Ye ca tattha vijānanti,  
tatho sammanti medhagā.*

Amongst the masses of bhikkhus, the unintelligent and quarrelsome bhikkhus are ignorant of the fact that they are on their march towards

the Kingdom of Death with the movement of time! Whereas, those intelligent and thoughtful bhikkhus, amongst the masses of bhikkhus, are fully alive to the fact that all conditioned things are getting closer to the Jaws of Death with the progress of time. Consequently, quarrel and conflicts are extinguished and peace and tranquillity prevailed.

*Aṭhicchinnā paṇaharā,  
gavāssadhanahārino .  
raṭhaṇ vilumpamānānaṃ ,  
tesampi hoti saṅgati ,  
kasmā tumhā ka no siyā .*

When friendship could be fostered and tranquillity established by peaceful means, with the Kings, who had mercilessly broken the bones and limbs of our parents through malice, assassinated them, robbed us of our cattles and worldly possessions of our parents by brute force; I personally do not think why you bhikkhus, my own beloved, sons like you, cannot foster brotherly feeling among yourselves, and re-establish a state of tranquillity and stability among yourselves! It is a possible matter.

*Sace labhetha nipakaṃ sahāyaṃ ,  
Saddhiṃ caraṃ sādhuvivahāri dhīraṃ .  
abhibuyya sabbāni parissayāni ,  
Careyya tenatthamano satīmā .*

When a mindful person obtains a friend-in-the Dhamma, who is accomplished in the three training practices (Sikkha). who is self-composed; prudent and wise; he should take delight in associating with him, and strive, to overcome the external enemies, such as, elephants, leopards and tigers, and extirpate the internal foes, such as greed, hatred and delusion, leaving an ascetic life in search of Truth.

*No ce labhetha nipakaṃ sahāyaṃ  
saddhiṃ caraṃ sādhuviḥāri dhīraṃ  
rājāva raṭṭhaṃ vijitaṃ pahāya  
eko care matangaraññaṃ nago*

Should a mindful person fail to obtain a friend-in-the Dhamma who is accomplished in the three training practices (Sikkha), who is self-

composed, prudent and wise, he should strive after the Ultimate Truth all alone by way of ascetic life, after the manner of those ancient monarchs who abdicated their thrones, abandoned their countries and renounced the world, such as, Maha Janaka and Arindama, or like a bull elephant of Matanga breed which roams the forest all alone.

*Ekassa caritaṃ seyyo,  
nathi bāle sahāyathā.  
eko care na ca pāpāni kayirā,  
appossukko mātaṅgarāññeva nāgo.*

To wander all alone, leading the life of an ascetic, and striving after Ultimate Truth deserves praise and admiration. There is no prospect whatsoever for the acquisition of faith and insight or development of *sila*, *samadhi* and *panna* by association with lowly ignorant persons. One should strive, single handed, after Ultimate Goal, like a bull elephant wandering all over the forests without the cares of the world! No evil acts should be performed.

The Tathagata delivered this Discourse in ten Stanzas, while standing in the midst of members of the Order (Sangha), after which, the Bhagava proceeded all alone to the village of Balakalonaka.

**End of Chapter Twenty Seven.**

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**Thus ended the Third Volume of MAHA BUDDHA VAMSA.**

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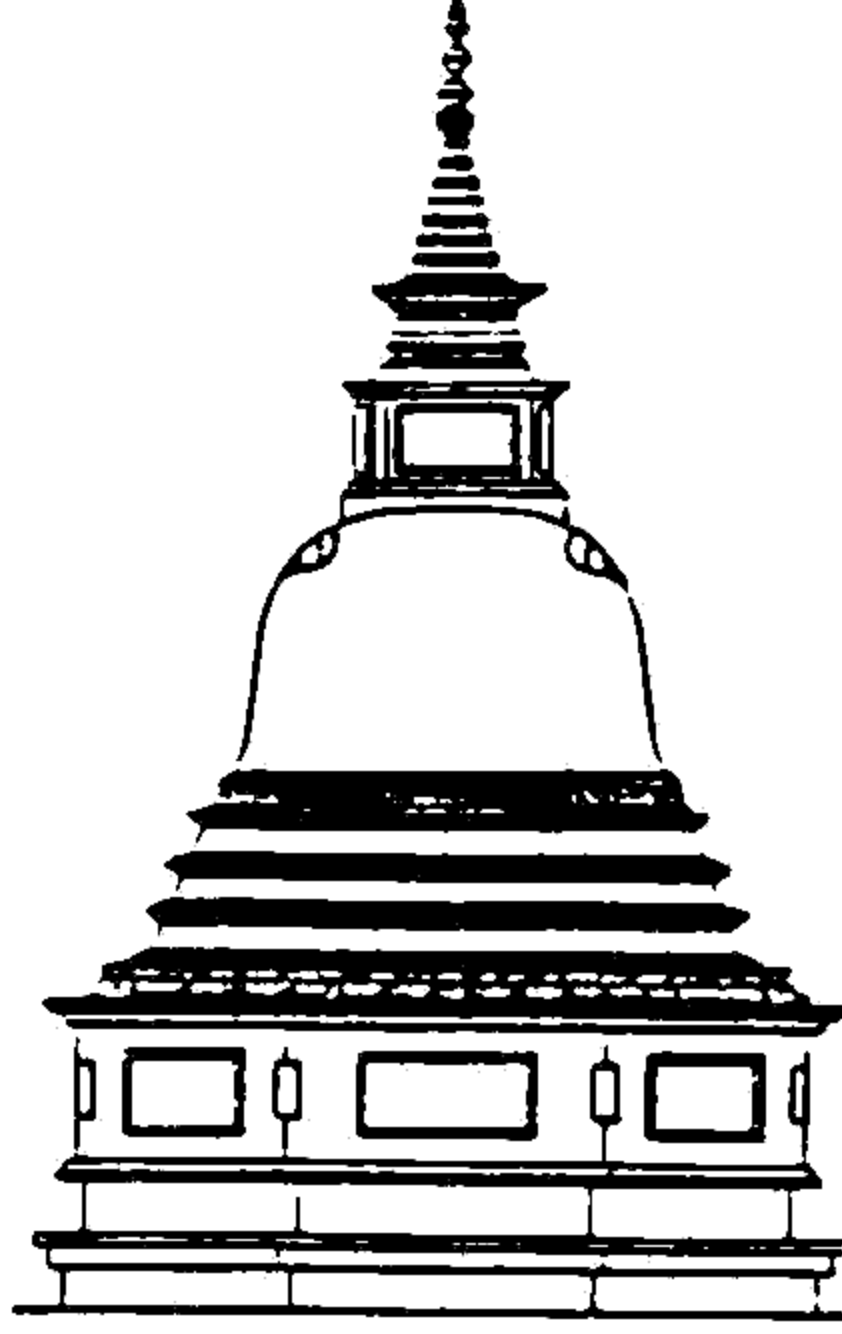
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**ANICCĀ VATA SAṄKHĀRĀ**  
(All conditioned things are impermanent)



*Yathā vārivahā purā, paripuēti sāgaram,  
evameva ito dinnam petānam upakappati.*  
Just as an ocean is filled by great rivers  
which are full, the dedicated charity dis-  
pensed here is received by the deceased.

**THIS REPRINT IS DEDICATED  
IN LOVING MEMORY OF THE  
LATE MDM. LIM SWEE SHUN  
BY HER HUSBAND, SON AND RELATIVES.**

———— DEDICATION OF MERITS ————

May she rejoice in the merits of this  
*Dhammadāna* and attain the bliss of *Nibbāna*.

May all beings share in the merits gained;  
enjoy good health, prosperity and happiness.  
Cultivate loving-kindness and wisdom,  
culminating in the attainment of *Nibbāna*,  
the cessation of all suffering.

———— *Sādhu! Sādhu! Sādhu!* ————

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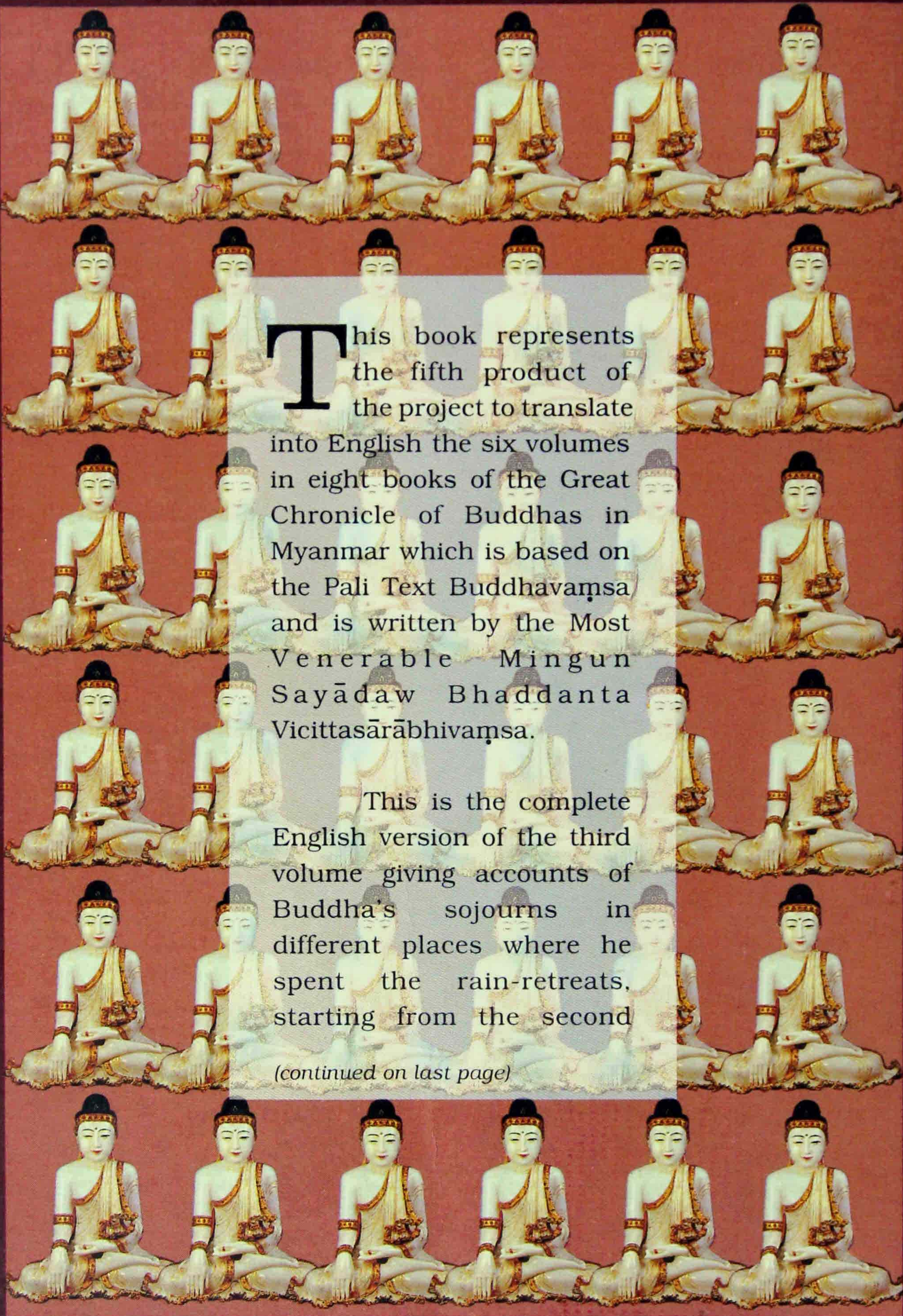
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*(continued from back cover)*

vassa at Rajagaha and ending with the ninth vassa at Kosambi. The most note-worthy events during that period are arrival of two wandering ascetics Upatissa and Kolita, future Chief Disciples, at the feet of the Fully Self-enlightened One; the Buddha's first return, after attaining Buddhahood, to his birth place Kapilavatthu; teaching the Ratana Sutta and reciting it as a *paritta* for the benefit of Vesali citizens; war between Sakyans over dispute about sharing of Rohini river water; teaching of six discourses on end of strife and the famous Maha Samaya Sutta; permission being given for ordination of women at the request of Maha Pajapati Gotami, display of twin Miracles and Buddha's ascension to Tavamtimsa, to spend his seventh vassa teaching the Abhidhamma.





This book represents the fifth product of the project to translate into English the six volumes in eight books of the Great Chronicle of Buddhas in Myanmar which is based on the Pali Text Buddhavaṃsa and is written by the Most Venerable Mingun Sayādaw Bhaddanta Vicittasārābhivaṃsa.

This is the complete English version of the third volume giving accounts of Buddha's sojourns in different places where he spent the rain-retreats, starting from the second

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